A Practical and [illegible]

EXPOSITION OF THE CATECHISM OF THE Church of England,

By way of

QUESTION and ANSWER.

WHEREIN

The Divine Authority and Reasonableness of every Question and Answer, every Doctrin and Practice in it recommended, are Evidenced and Improved against most Contemners of it and Dissenters from it; with that Moderation and Plainness, that it may engage all to adhere to, and especially may instruct Children in the true Protestant Religion of the Church of *England*.

Humbly offered for the good of Schools and Youth.

By *Nathanael Taylor*, M. A.

Quod munus Reipublicæ afferre majus meliusve possumus, quam si docemus atque erudimus juventutem? His præsertim moribus, atque temporibus quibus ita prolapsa est: ut omnium opibus refrænenda atq; coercenda sit. Cic. li. 2. de divinatione.

ὄφελε τις πᾶσης
Ἄγλαον ἄνδος ἔχων, καὶ φρεσὶν ἐσθλὰ νοῇ, Th. v. 1002-3.

The Second Edition.

London, Printed by *James Rawlins* for *Richard Butler* next door to the Lamb and Three Bowls in *Barbican*, 1683.

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The Divine Authority and Reasonableness of every Question and Answer, every Doctrine and Practice in it recommended, are Evidently Proved against most Contemners of it and Lessons from it; which that Moderation and Plainness, that it may engage all to adhere to, and effectually instruct Children in the true Protestant Religion of the Church of England.

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Ἐστὶ τὰς ἥδης

Ἀγαθὸν ἀν δοξῆ γῶν, ὃ ἐν ἐξ ἡμέρᾳ ποιῆ. Theocrit.

The Second Edition.

London, Printed by James Rawlins for Richard Butler next door to the Lamb and Three Bowls in Barbican, 1689.

To the Right Reverend Father in God, Thomas, *Lord Biſhop of* Lincoln, *All Bleſſings Temporal, Spiritual, Eternal.*

My Lord,

THat I preſume to proſtrate theſe Pages at your Lordſhips Feet, is neither the product of my Confidence, nor my ſenſe of their Merits: But my Experience of your Lordſhips Goodneſs encourageth my Addreſs, and my ſenſe of the Duty of the Miniſtry engageth my Endeavours to ſerve God and my Countrey to my Power. And I being now concerned chiefly in the Education of Youth, account my ſelf obliged to inſtruct them in Religion as well as Learning: And though I frequently do Catechiſe, and Expound the Catechiſm of our Church amongſt them; yet, my Lord, the deſire to promote the good of others, together with thoſe committed to my Care, is the ſole deſign of theſe Endeavours, I ſuppoſing nothing

nothing more neceſſary to ſtop the Torrents of Diviſions and Impieties in our Days, than the right inſtructing Youth. And may your Lordſhip think this ſmall Treatiſe may be but the leaſt inſtrumental for the reclaiming this profligate Age, or for the cauſing the ſucceeding Generation to ſerve our God in the Unity of Faith, and Righteouſneſs of Life, I humbly beg your Lordſhips Honouring it and me with bearing your Lordſhips Name, which will render it more acceptable, and may make it more uſeful. But I ſubmit all to your Lordſhips pleaſure, preſuming to beg your Lordſhips Pardon for this boldneſs, and deſiring to Subſcribe my ſelf,

My Lord,

Your Lordſhips Obedient Son,
and Obliged Servant,

Nathanael Taylor.

Glamford-Brigg,
Octob. 16. 1680.

TO

To the Christian
READER.

When we seriously consider the grand injury the Church of Christ suffers from the Dissensions amongst us on one hand, and the Impieties acted by us on the other; how both must needs hinder the Conversion of Jew and Gentile, while they know not with whom to close; every one crying up Christ in their own Party, and few or none practising suitably to their Principles; so that a Jew or a Heathen can scarce think we truly believe our Principles of Christianity; whose practices are so contrary to it, that a sober Heathen would blush to see, and be ashamed to do those things; as the Learned Hammond *laments,* Pract. Cat. pag. 117.

It highly concerns every one to prevent these Enormities for the future, and to endeavour to stop them for the present, being assured none can be good Subjects who are bad Christians; nor can they be Loyal to the King, who are Rebels against God. A vicious Man, according to the Heathen's observations, can be no good Citizen. Val. Max. Lib. 2. c. 6. Num. 6. *but oft pulls Vengeance on it,* Hesiod. opera lib. 1. v. 236, to 242.

To prevent then the mischiefs of Atheism, which our Divisions and Prophaneness tend to, the great Duty of Catechizing must certainly be necessary and expedient, whereby persons being instructed in the true Principles of Christianity, will not be when Men in years, so much Children as to be tossed to and fro with every Wind of Doctrine: And being Educated in the Duties of Religion, will not willingly be debauched, and make Ship-wrack of Faith and

and a good Conscience. The benefit and necessity of Catechising are so great, that most Dissenters practice it; and our great defect is its neglect: To occur which, I humbly propose a plain, yet full Exposition of the Catechism of the Church of England, *Vindicated from all Objections I have met with, and Practically disposed of into Question and Answer, so as may most edifie the Learner, who need not trouble his mind with what Sentences are marked. And lest the Citation of the words of any Author might render it burdensome to the Memory; I have transcribed the substance of what they say, placing the Author in the Margent; that they who please may consult at large what I concisely write.*

And as for the Heathens Citations, I chiefly aim at what Suetonius *Records to have been the Practice of* Augustus Cesar, *who observed in all he did read, what was of Duties, and imparted them to others whom he conversed with; so my Design is thereby to manifest that Morality the Heathen practised, to shame our Impieties, and to oblige us as Men and Christians, to live answerably to our Reason and Religion: To which may these Pages any ways serve thy Self or Child, I have my aim, who am*

Sueton. in Aug. c. 89.

Thine to my Power,

N. T.

Οὐδεὶς ἀνθρώπων οὔτ' ἔσσεται, οὔτε πέφυκεν
Ὅστις πᾶσιν ἁδὼν δύσεται εἰς ἀΐδου
Οὐδὲ γὰρ, ὃς θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει
Ζεὺς κρονίδης θνητοῖς πᾶσιν ἁδεῖν δύναται.

Theog. v. 799.

AN EXPOSITION OF THE Church-Catechiſm.

SECT. I.

Queſt. WHat is your Name?

Anſw. N. or M.

Q. *What Name is here enquired of?*

A. Each Perſon is conſiderable as a Man, and as a Chriſtian; and with us hath two Names, one of his Family as Man, called his Sirname; and another of his Religion as Chriſtian, called his *Chriſtian Name*, which is here enquired of.

Q. *Why is our Chriſtian Name enquired of us, when as every Child knowing his Chriſtian Name, ſeems to render the Queſtion impertinent?*

A. It is a very pertinent Queſtion, and is asked for theſe Reaſons: *Rom.*3. 23. *Eph.*2.2,3. *Gal.*3.27. *B. Nicholſon on Cat. p.*16. & 187.

1. To teach the Child that (ſince his Chriſtian Name was not received at his Birth, but at his Baptiſm) he was not born but made a Chriſtian, and derived his Chriſtian Name not from his Natural Parents by Birth, but from the Church of Chriſt by Baptiſm.

Dr. Patr. Aqua Genital p.8. & 76.

2. To remind him (so often as he thinks of, or mentions his Christian Name) of the Engagement and Covenant then entred with God by Baptism, to believe in, and serve God to his Lives end, as a constant and faithful Soldier and Servant.

Dr. Arrowsmith, Tact. l.1.c.5. §.1.

3. This puts him in mind of that dignity he is admitted to by being a Christian, a Name in which the

Fox's Acts vol.1.p.102 181,182.

Primitive Christians gloried, and we still honour with precedence to our Sirname; it being better not to have been born, than not to be a Christian.

2 Tim.2.19 1 Joh. 2.6. Dr. Ham. Pract. Cat. l.2. §.2.

4. This teacheth him not to stain his Christian Name by sin, we are careful to act without dishonour to our Sirname or Family, and the consideration of our Christian Name, should engage us not to act any thing unbecoming our Religion.

Dr. Rawleigh in Met.6.33 Baxter's Reason of Chr. Rel. Par.2. c.3. p.206.

This practice would best silence Disputes, and gain most Proselytes, whereas its neglect causeth Divisions amongst Men, and dishonours God. How can either Jew or Gentile be encouraged to embrace our Religion, when God, by all manner of sin, is dishonoured, and Christs Gospel scandalized? Let not the Name be without the Life of a Christian.

Rom.2. 24. 2 Pet.2.21. Heb.10.38.

5. It is a constant warning to continue Christians to our lives end; we account it a shame as men to disown our Names, and as Christians, should not be ashamed of our Profession.

Gen.13.8. 1 Joh. 4. 7, 11. Joh.13.35.

6. The Remembrance of this Name engageth a mutual Love among Christians, who are Fellow-Brethren by Nature, and Fellow-Christians by Grace, and Fellow-Soldiers by Baptism.

Love was and is the true mark of Christians.

Q. *Who gave you this Name?*

A. My Godfathers and my Godmothers in my Baptism, wherein I was made a Member of Christ, a Child of God, and an Inheriter of the Kingdom of Heaven.

Q. *What is in this Answer considerable?*

A. Three things: 1. The givers of my Name, My God-

Godfathers and Godmothers. 2. The time when it was given, *In my Baptiſm.* 3. The Privileges I was by Baptiſm admitted to, *A Member of Chriſt*, &c.

Q. *Who were the givers of thy Name?*

A. My Godfathers and Godmothers.

Q. *Who are thoſe?*

A. Perſons engaged to God and his Church in the ſtead and behalf of me, together with my Parents, to ſee me brought up to lead a Chriſtian and a Godly Life. *Book of Common-Prayer in Pub. Bapt.*

Q. *Have theſe Perſons any other Title beſides Godfathers and Godmothers?*

A. Yes, ſome who ſcruple the Name, but own the thing, call them Sureties and Witneſſes.

Q. *Why are they called Sureties?*

A. Becauſe by them the Child is entred into the Baptiſmal Covenant; and they are, in the name of the Child, engaged to God and the Church, as much as in them lie, to ſee the Child brought up in the true Religion: And as ſuch our Church owns them. *Ch. Cat. in Dec. Sacra.*

Q. *Why are they called Witneſſes?*

A. 1. They are Witneſſes that the Child by Baptiſm is received into Chriſt's Church.

2. They are Witneſſes to teſtifie to the Child, when grown up, that it was Baptized: and ſo may proceed to the partaking of other Ordinances.

And this hath been a laudable Cuſtom in the Church above 1200 *years*, ſaith * Mr. *Perkins*. * *Leigh's Body of Divinity*, l. 8. c. 8. p. 928.

Q. *Why are they called Godfathers and Godmothers?*

A. 1. They are engaged to God and his Church as Spiritual Parents, to ſee the Child Baptized, brought up in the Principles and Practices of the True Religion.

2. They are engaged as in God's Cauſe, ſo for his ſake, on the account of Religion, to take care of God's Glory and the Childs welfare.

Q. *What reaſons are there for the uſe of Godfathers?* &c.

A. 1. It was the practice of the Jews at the naming

Buxtorf. Syn. Jud. l.1.c.2. of their Children at their Circumciſion, to have thoſe by called *Sponſors* by them, by others Witneſſes and Sureties, and by us Godfathers.

Iſa.8.2,3,4. Jun.Tremel. in loc. 2. It was the practice of the Church under the New Teſtament.

Luk.1.59. Platina in Vita Hygini. Hooker's Polity, l. 5. ſ. 64. 3. It was the practice of Chriſt's Church (almoſt ever ſince, as Hiſtory manifeſts) as an Expedient to propagate the Goſpel and Chriſtian Religion.

That if the Natural Parents were ignorant and could not, or wicked and would not, bring up their Children in the true Religion: Theſe Godfathers and Godmothers might. Or if the Natural Parents were by Perſecution taken away, or otherwiſe dyed, or Apoſtatized from the Faith: Leſt the Children ſhould be brought up in Heatheniſm. The Church of Chriſt wiſely and tenderly practiced (what it had grounds for from all Antiquity) the joyning of other perſons with the natural Parents, as Godfathers and Godmothers, engaging them on Gods account to take care for the Childs good Education.

Q. *Though Godfathers and Godmothers might have been neceſſary in thoſe times of Perſecution, yet why are they uſed now in our times of Peace?*

A. 1. They are neceſſary now as ever; if we conſider, that tho we have yet thro God's mercies peace in the Church, yet we know not how ſoon Perſecution may attend us: And it may be reaſonably feared, the Child now Baptized, may live to ſee Troubles for Religion ſake, in theſe laſt days and worſt times.

Walker's Modeſt Plea, c.9. ſ 7. 2 Tim. 3.1. Dr. Sherlock on Cat. p. 63. 2 Tim.3. 4, 5,6. 2 Pee.2.1, 2.

2. If God ſhould be pleaſed to bleſs them with Peace in Church and State, yet the conſideration of thoſe Errors and Hereſies, that Schiſm and Diviſion the Age too much abounds with, will plead it neceſſary to have Godfathers, *&c.* to have the Child brought up in the Principles of the true Religion.

3. If to theſe we add the ſad Prophaneneſs, Debauchery, Atheiſm and Impiety of this Generation, it will appear greatly neceſſary to engage perſons to take care Children be brought up in the fear of God and the practice of Religion.

It is ſad indeed the thing is ſo much abuſed, which cauſeth it to be ſo ſlighted, yet this pleads it not to be unlawful to be uſed: let it be ſeriouſly and Chriſtianly undertaken, faithfully and conſciencioufly diſcharged, and then the benefit thence ariſing will demonſtrate it convenient to be retained to prevent perſons Shipwrack of Faith and Conſcience.

Q. *When was this Name given?*

A. In my Baptiſm. As agreeable,

1. To the practice of God's people under the Law, when the Children received their Names at their Circumciſion. *Gen.21.3,4. Iſa.8.3,4. Luk.1.59. & 2.4.*

2. Agreeable to their practice under the Goſpel.

3. At Baptiſm the Children are received into Chriſt's viſible Church, and then as being owned viſible Chriſtians, they receive their Chriſtian Names.

4. The Heathens had their days of waſhing, and then they had their Names. *Sueton. Nero. Claud. Cæſ. c.62.*

Q. *What are the Priviledges the Child receives by Baptiſm?* *Calvin. Inſtit. l.4. c.15. §.22.*

A. Three: 1. Membership with Chriſt. *I am made a Member of Chriſt.*

2. Adoption. *A Child of God.*

3. Heirſhip of Glory. *An Inheriter of the Kingdom of Heaven.*

Q. *What is meant by our being Members of Chriſt?*

A. Members relate to a Body, and calls his Church a Body, whereof he is the Head which is twofold, *Inviſible* and *Viſible*. *Col.1.18. Eph.4.16.*

1. The *Inviſible* Church of Chriſt contains all glorified Saints in Heaven, and all true Believers on Earth, and of this Church all who are Baptized are not Members, but thoſe only who being Baptized live the life of Faith. *Mat. 7.21. 1 Cor.7.19.*

2. The *Viſible* Church contains all profeſſors of Chriſtianity; and of this Church all who are Baptized, are reputed as Members. *B. Uſhers Body of Divinity, p. 187.*

Q. *What is meant by* A Child of God?

A. This priviledge neceſſarily follows the other,

*Joh.*1.12. *Gal.*4.5. *Joh.* 20.17. *Heb.*2.11. *Rom.* 8.16. for all true Members of Chriſt's Church, receive the honour to be Sons of God by Adoption, and are admitted to have God their Father, Chriſt their Brother, the Holy Ghoſt their Comforter here, and hereafter are co-heirs with Chriſt of an eternal glory.

Q. *What is meant by* an Inheriter of the Kingdom of Heaven?

*Luk.*12.32. *Ja.*1.12. 1 *Pet.*1.4,5. *Joh.*14.3. *Col.*3.4. 2 *Cor.*5.1. *A.* This Priviledge doth ſucceed both the other, for thoſe who are Members of Chriſt, and Sons of God, have a Kingdom purchaſed for them, and promiſed to them; yea, by Chriſt they now have taken poſſeſſion of it, and ſhall hereafter have the full enjoyment of it.

Q. *What did your Godfathers and Godmothers then for you?*

A. They did promiſe and vow three things in my name:

1. That I ſhould renounce the Devil, and all his works, the pomps and vanities of this wicked World, and all the ſinful luſts of the fleſh.

2. That I ſhould believe all the Articles of the Chriſtian Faith.

3. That I ſhould keep Gods holy Will and Commandments, and walk in the ſame all the days of my life.

Q. *What are the parts of this Baptiſmal vow and promiſe?*

A. Its parts are ſuitable to the two parts of Sanctification, a death to Sin, World, Fleſh, Devil, and a life unto Righteouſneſs in a true Faith, and an obedience to the Will of God.

Q. *What do we renounce in renouncing the Devil and all his works?*

Dr. Hamm. Pract. Cat. 16. §. 3. *A.* 1. All belief in, or worſhip of any Heatheniſh God or Idol.

2. All

2. All heatheniſh and ſinful practice, as Lying, Envy, Pride, ſowing Diſcord, and thoſe ſins which repreſent Satan. *Joh.*8.44. *Ja.*3.17.

3. All Combinations or Contracts with the Devil, and all uſe of Conjurations.

4. All temptation and firſt motions to ſin. *Ja.*1.14.

5. All evil Exhortation, or evil Example whereby we entice others to act ſin, and ſo act the Devil's part. *Eph.*5.11.

Q. *How may the Devil and his Works be withſtood?*

A. By the uſe of, 1. Prayer. 2. Faſting. 3. Faith. 4. Watchfulneſs againſt them. 5. Care to walk according to Gods Will. *Jam.*4.4. 1 *Pet.* 5. 5, 8, 9.

Q. *What is meant by the pomps and vanities of this wicked world to be renounced?*

A. 1. That we abſent as much as may be from wicked company, the ruine of many ſouls. *Eph.*5.11. 1 *Cor.*6.10.

2. That if in company, we partake not of their ſins, chuſing rather their anger than Gods. 20.

3. Not inordinately to purſue the worlds profits, pleaſures or honours, nor to be too much delighted with, or confident in them; but ſo to ſit looſe to them, that we may readily part with them, if in competition with Chriſt and our Souls. 1 *Joh.*2.15, 16. *Jam.*4.4. *Mat.*16.26.

Q. *How may the Soul be armed againſt the Worlds enticements and diſcouragements.*

A. 1. By conſidering the vanity and uncertainty of all its enjoyments, *Its pleaſures but skin-deep, ſenſual and but for a moment*, Heb.11.20. *its Honours the breath of others, no ſign of God's love, and leave us at Death. Its Riches the Duſt of Earth, cannot free from Death here, nor Hell hereafter.* *Eccl.* 1.1,2. *Prov.* 23.5. *Pſal.*49.7.

2. By conſidering the ſmalneſs and ſhortneſs of our Troubles in the World, *They can but hurt the Body, in whoſe greateſt troubles the Soul is at Liberty, its worſt puniſhment is death, which ſends the Soul ſooner to eternal life: They cannot hinder us from God's preſence here, and may prepare us for a greater glory hereafter.* *Mat.*10.28. *Exod.*2.23. *Iſa.*43.2. 2 *Cor.*4.17, 18.

3. By conſidering we are here but Strangers and Souldiers in our Enemies Tents, which may reaſon-

*Joh.*15.20. *Joh.*16. *ult.* ably expose us to troubles, as our Captain Christ Jesus and his Apostles all met with.

Rom. 8.18. 4. By considering our Glory in Heaven will recompence all our losses on Earth.

Q. *What is meant by renouncing the Lusts of the Flesh?*

Dr. Ham. *Prac. Cat. l.*6. *Sect.*3. *Jer.* 4.14. 1 *Cor.*6.19

A. 1. All coveting of or indulging our selves in any Lust or Desire, which is contrary to the Word of God, and so sinful.

2. All Spiritual and Heart Sins, and all Bodily uncleanness. *This Enemy is the more dangerous, because daily with us, and ready within us to betray us to Satans Temptations.*

Q. *How may these lusts of the Flesh be subdued?*

Gal. 5.16, 17,20. *A.* By Sobriety, Chastity, Watchfulness, Prayer, and a care to walk answerable to the Word of God.

Q. *What is that part of Sanctification included in your Baptismal Vow, yet to be considered?*

Joh. 3.16. *Tit.*3.8. *A.* A life of righteousness in these two great duties of the Gospel, Faith and Obedience.

Q. *What is the Faith here promised?*

Bish. Pearson *on Creed*, p.12 *A.* 1. An assent of our Hearts. 2. A Confession or Profession with our lips. And 3. A suitable Conversation in our lives.

Q. *What do we promise thus to believe?*

A. All the Articles of the Christian Faith.

Q. *What is the obedience promised in Baptism?*

A. That which is the product of true Faith, an Universal Obedience of our whole man, to all the commands of God, sincerely performed with constancy to our lives end.

Q. *Can the Godfathers or Godmothers promise this for the Child: and is the Child bound to perform it?*

Deut. 6.6,7 29.10, 11. 31. 11, 12. 2 *Tim.*2.19 *Eph.*5.11. *Heb.*11.6. *Tit.*2.14.

A. 1. Yes, because Children are in the power of the Parents to be devoted to the Service of God, whom God also hath obliged to do it.

2. There is nothing contained in this Baptismal Vow but what is lawful, becomes Christianity, and is our bounden Duty to perform, 1 *Pet.* 2. 11. 1 *Joh.* 5.4. 1 *Pet.*5.8.

3. The

3. The Non-performance of the Vow by the Child, may juſtly forfeit God's promiſes in Baptiſm, made to the Child.

4. Parents uſually oblige their Children in civil contracts and bargains, who are by their Parents contracts bound to obſerve the Covenant, or elſe muſt forfeit the advantages that might accrue to them by its obſervance. Hooker's *Polity, l.* 5. *Sect.* 64.

Much more ſure then may Parents engage their Children in what is the Childs abſolute duty, on whoſe performance ſo great a mercy depends.

Q. *Doſt thou not think that thou art bound to do and believe, as they have promiſed for thee?*

A. Yes verily: and by Gods help, ſo I will: And I heartily thank our heavenly Father, that he hath called me to this ſtate of ſalvation through Jeſus Chriſt our Saviour. And I pray unto God to give me his grace, that I may continue in the ſame unto my lives end.

Q. *Why is this Queſtion propoſed?*

A. 1. That the Child being now grown up, might be made ſenſible of that Vow he was entred in, by his Godfathers and Godmothers in Baptiſm.

2. That before the Congregation, he by making an open profeſſion of it might evidence that he retained that Religion, he was Baptized into, and owned as firm and ſtedfaſt what was then done and promiſed for him.

3. That he now being grown up and aſſenting to the obligation on him from that Vow entred by his Godfathers and Godmothers, might henceforward look upon himſelf obliged to practiſe it.

And here how may we juſtly lament the neglect of Confirmation amongſt us which would be a great expedient to oblige perſons to be inſtructed in the Principles of Religion, and engage them by an aſſuming their Baptiſmal

Vow

Vow on themselves to the practice of it.

Q. *What is considerable in the Answer?*

A. 1. An earnest assent and consent to the Obligation on us from our Baptismal Vow to perform it. *Yes Verily.*

2 *Cor.*3.5. *Joh.*15.5. *Phil.*2.13. 2. An humble acknowledgment of our own inability to perform our Duties of Religion, or to withstand Sin, Satan and the World, without God's help. And therefore by God's help I will.

Psal. 147. last, *Acts* 4. 12. 3. The great joy and gladness, the Baptized person looks on his Baptized state with. *I heartily thank our heavenly Father who hath called me to this State of Salvation through Jesus Christ our Saviour. It being a State of Grace, of which the numerous Jews and Heathens are deprived of.*

4. Here is an holy means used to obtain God's help to perform this Vow. I pray unto God to give me his Grace.

Phil. 4.13. 5. Here is an holy Resolution of perseverance through God's help.

*Phil.*1. 6. That I may continue in the same to my lives end.

Q. *Rehearse the Articles of thy Belief.*

A. I believe in God the Father Almighty, maker of Heaven and Earth: And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate:* Was crucified, dead and buried: He descended into Hell: The third day he rose again from the dead: and ascended into Heaven, and sitteth at the right hand of God the Father Almighty: From thence he shall come to judge both the quick and the dead: I believe in the Holy

Holy Ghoſt: The Holy Catholick Church: The Communion of Saints: The forgiveneſs of Sins: The Reſurrection of the Body, and the life everlaſting. *Amen.*

Q. *Why are the Articles of the Creed in the firſt perſon ſingular?*

A. 1. Becauſe though we may pray for each other, yet every one muſt believe for himſelf.

2. Becauſe hereby every one makes an acknowledgment and confeſſion of his own Faith.

Q. *Why is it called the Belief?*

A. From the firſt words, *I believe.*

Q. *Why is it called the Creed?*

A. From the firſt word in Latin, *Credo.*

Q. *Why is it called the Apoſtles Creed?*

A. 1. Becauſe there is good reaſon to believe it was made by the Apoſtles, before they were diſperſed abroad in the World, at the Council of *Jeruſalem* about the forty ninth year of Chriſt, as a ſum of ſound Doctrine for the Churches uſe. *And ſome have ſuppoſed hence it was divided into Twelve Articles according to the number of the Apoſtles.* Alſted. *Chronol. p.* 315. Calvin, *Inſtit. l. 2. c.* 16 *Sect.* 18. *Dr.* Sherlock *on Cat.*

2. It is called the Apoſtles Creed becauſe its Articles agree with the Doctrine of the Apoſtles, delivered in their Writings.

Q. *How are the Articles of the Creed divided?*

A. Some have made only three parts of it reſpecting the ſacred Trinity, the only Object of our Faith, and thus doth our Church divide it into Articles. *Catec. of Church of* England.

1. Concerning God the Father who made me and all the World.

2. Concerning God the Son, who Redeemed me and all Mankind.

3. Concerning God the Holy Ghoſt, who ſanctifies me and Elect People of God.

Others have added a fourth part concerning the Church of God and its Priviledges, here and hereafter. But becauſe the Church is no object of Faith, and our belief of Chriſt Col. 1. 18. Eph. 1. 14. Luke 14. 47.

1 Cor. 15. 19 *Christ and the Holy Ghost, will pre-suppose a People Redeemed and Sanctified, and that State will infer pardon of Sins, Resurrection and Eternity of Life. Therefore I shall only consider three parts.*

Q. *Which is that part of the Creed which relates to God the Father?*

A. I believe in God the Father Almighty, maker of Heaven and Earth.

Q. *What is here believed concerning God the Father?*

A. Three things: 1. His Being. 2. His Attributes. 3. His Works.

Q. *What is meant by*, I believe in God?

A. That I believe. 1. There is a God. 2. There is but one God. 3. That I believe in this one God.

Q. *How do you prove there is a God?*

A. Arguments to convince the Atheist are drawn from Reason, for he who denies a God, cannot credit Scripture, which we say is the Word of God: Therefore,

Grot. *de ver. Christ. Relig. l.* 1. Morn. *de verf. Relig. c.* 1. 1. The first cause of all things proves a God, nothing could make its self, and therefore every thing made, had God a Creator, and is an Argument for a God, and may silence the Atheist.

Cicero *l.* 1. *Tusc. Quest.* Val. Max. *l.* 1. *c.* 1. *Extern.* 2. The (1.) consent of all Nations, who by the light of Nature saw it; The *Roman* Orator accounts no Nation so barbarous as to deny the Being of a Deity. And the *Athenians* banisht *Diagoras* for but saying he doubted it. *Their* Polytheism *or worship of many Gods, tho sinful, yet pleaded they were* Theists, *worshippers of a Deity.*

Dr. Arrowsmith *Aphor. Exer.* 2. *Sect.* 1, 2. *The several Creatures especially our selves may silence all doubts; for, tho which way soever we look, we may find enough to convince us of his Being. Yet our selves as what we are most conversant with, may silence Atheism.*

Leigh's *body of Divinity, l.* 2. *c.* 1 *p.* 151. 3. Our bodies and souls witness a Deity. Our Parents could not make us Male or Female, however desirous they were of either Sex. We (2.) excel all creatures in our structure, and our Souls are above

above the Sphere of Earthly Beings, being (3.) ſpiritual and capable of an immortality, remembring things paſt, and foreſeeing things to come, all which plead for a God, a Father of our Spirits, and Creator of our Bodies.

4. The teſtimony of every mans Conſcience, which at ſometimes (4.) checks him for evil, and encourageth him to Good, is afraid after ſin, and bold after doing good. *And the greateſt profeſt Atheiſt ſeems most afraid of a Supream Being to puniſh him. So that it may be the Atheiſts wiſh, there was no God, but it cannot be his belief there is none; for thoſe checks for Evil and encouragements of Good, premiſ'd, imply there is a God, who is juſt to puniſh ſinners, and to reward the well-doer.* Whence a Reverend Prelate ſaith it may conſiſt with the Atheiſts intereſt, to wiſh there was no God; but it cannot conſiſt with his Reaſon to believe there is none.

Suet. in Cæſ. Cal. c. 51. Suet. Tib. Ne. c. 69.

B. Pearſon on Creed, p. 22.

5. Therefore we may juſtly blame thoſe as Fools, with the Pſalmiſt, who ſay in their hearts, *There is no God:* Much more thoſe who profeſs with their mouths, *There is no God.*

Pſal. 14. 1.

Indeed Atheiſm is but the Genuine product of Debauchery and prophaneneſs; for when men have ſo lived that they are afraid to dye, and appear before God at Judgment; They are inclinable to wiſh there was no God to call them to an account for their vices; and what they ſo much deſire, they will eaſily perſwade themſelves to believe, that they and their Companions may go on in their evil courſe.

Baxter's Reaſ. of Chriſt. Rel. par. 2. c. 12. p. 444.

Q. *How do you prove there is but one God?*

A. 1. There can be but one firſt cauſe, but one Infinite, Almighty, Independent, Eternal Being.

Grot. de Ver. Rel. Chriſt. l. 1. Mornæus de Ver. Rel. c. 3

For if there were two or more Beings equally mighty, &c. there could not be one Almighty, and each might obſtruct others proceedings.

2. The Heathens have (5.) granted this Truth in making their *Jove* (as we own our *Jehovah* to be) the moſt Glorious, moſt Great, Almighty, Omnipreſent,

sent, Omniscient Deity, the Father, Author, Governour of all things in Heaven and Earth. It is credibly reported of *Plato*, that writing to his Friends, he said, *The Name of God was prefixed before his most serious Works, but the Name of Gods before his other Books.*

B. Pearson on Creed, p.23.

Dr. Cudworth's Intellect. System.

And a Reverend and Learned Divine of our Church hath proved lately the Heathens centring their plurality of Gods in the Unity of a Deity. And indeed the first mention of Gods was from Satan.

Gen.3.5.

Q. *What is it to believe in this one God?*

A. 1. To grant there is a God. 2. To believe what is made known of him in his Word, or by his Works, that he is true, just, holy, good, eternal, almighty, *&c.* 3. To believe his threats and promises. 4. To repose our trust and confidence in him. 5. To live answerable to this Faith.

Tit.3.8. Ja.2.19. Dr. Stilling. on Prov.14. 9. p.36.

For tho it is a grand folly to deny the Being of a God, Yet the Atheists themselves esteem them Fools who believe there is a God, and yet by sin affront and trifle with him.

Q. *What are the Attributes God hath in the Creed?*

A. Two; one relating to himself, Almighty. The other with respect to Christ and us, Father.

Q. *What is meant by God's Attribute, Almighty?*

A. 1. His power to do all things as he pleaseth, consistent with his Glory.

B. Pearson on Creed, p.42.

2. His Soveraignty or right to Rule and govern the works of his hands. And both these the Heathens granted. (6.)

Q. *How prove you Gods Almighty Power?*

A. 1. God is frequently called so in Scripture. 2. Almightiness is deny'd to all things else. 3. His Works of Creation, Preservation, Sanctification, Resurrection, *&c.* prove it. 4. His great Armies, Lord of Hosts: all things in the whole World obey him.

B. Nicholson on Cat. p.34.

Mornæus de Ver. Rel. c. 11. Gen.3.-6.-19.

And by his order, the least thing is strong enough to destroy the greatest place or person, as Learned Mornæus *ingeniously manifests. 5. His punishing his enemies singly and joyntly. 6. His wonderful Deliverances of his People.*

7. *His*

7. *His reſtraining all powers as he pleaſeth,* Job 1 and 2 Chapter. 8. All power and might is from him, therefore he is Almighty. 9. The Practice and expectation of the whole World, who pray to God in all ſtraits and wants, expecting from him all protection, and ſupplies, *which certainly infers God's being Almighty, to be impreſſed on man's Heart naturally.* *Dan.*3.–6. *B. Pearſon on Creed,* p.287.

Q. *What ſhould God's Almightineſs conſidered, influence us to?*

A. 1. To believe he is ſo Almighty. 2. To believe all the Articles of the Creed, however dark or impoſſible they ſeem to a natural man's apprehenſion, ſince our God Almighty can do them. 3. To make us careful we offend not this Almighty God. 4. To take care to pleaſe him by obeying him. 5. To be humble in our ſtrength: we had it from God, and not of our ſelves. 6. To aſcribe all deliverances from dangers, and ſupplies of our wants to God Almighty. 7. Not to deſpair of God's help in any trouble, if he pleaſe he can help us. 8. Not to be afraid of any Enemies, tho they be mighty; God is Almighty. 9. To encourage us in Prayer, and all Duties, our God is able to aſſiſt us in them, and to grant to us, and do for us above all that we are able to ask or think. *Mat.*10.28 *Iſa.*41.11. —43.2,3. *Rom.* 8.26.

Q. *How prove you God's Soveraignty or right to rule all Creatures?*

A. He is the only Lord of all the World, to whom we and all his creatures do owe obedience by ſeveral Rights by which God may claim it.

1. By our Creation. He made us and not we our ſelves: he formed our bodies of the Duſt, and infuſed our ſouls, ſo that every faculty of our ſouls, and part of our bodies, are ſeveral obligations to worſhip God. *Pſal.*95.6,7.

2. Our preſervation. God as the great Houſholder of the World, provides for all his Creatures; and in him we live, move, and have our being; and as we daily live of his mercy, ſo we ought to live to his glory. *Acts* 17. 28.

3. The price of our Redemption. We are to God a purchased possession. He gave his Son to die, that he might by his Sons sufferings grant us life, and purchase us to serve him. *Now what we buy and pay for, we may expect to be served with; much more then may God expect to be served by us!*

1 Cor. 6. 19, 20.

Tit. 2. 14.

4. All Creatures pay him obedience. Sun, Moon, Stars keep their state God first placed them in. The Sea exceeds not its bounds, the Earth remains habitable, and Air convenient for us to breath in, unless the God of Nature please to alter their course to punish sin; and then a flood shall drown the World, and fire descend from Heaven, the Earth shall open, and the Air by infection destroy.

Gen. 6.—19. Numb. 16.

Q. *How should God's Soveraignty affect us?*

A. It should make us consider, 1. That we are not our own but Gods. 2. That being his, it is but reasonable we should serve him 3. It should shame us for our rebellious sins, since all our fellow-creatures obey his pleasure. 4. It should make us resolve on future obedience, with our utmost sincerity and power, to our lives end.

Q. *Why is God set forth as a Father?*

A. His Attribute of Almighty declares his power. His Title of Father denotes his goodness; the one evidenceth him able, the other willing to do us good.

Q. *How is God a Father to us?*

A. 1. By Creation. He made us and not we our selves.

2. God as a Father takes care of us, supplies our wants, protects our persons, watcheth over us to do us good night and day.

Gen. 1. 26.

3. God is our Father thro Christ by Adoption.

4. God as our Father hath provided an inheritance for us as Sons, whom he is pleased to account as coheirs with Christ.

Joh. 1. 12.

Rom. 8. 16.

Q. *What is it to believe God to be our Father?*

A. 1. To own him as such. 2. To make our addresses to him for what we want. 3. To receive com-

comfort hence under all troubles: they come from a Father. 4. To engage our ſubmiſſion to God's corrections: he is our Father. 5. To ſupport us under ſenſe of the Frailty of our duties, we perform them not to a critical Judge, but to a merciful Father. 6. It may engage us to act as Children, in love, fear, honour, obedience to him, and vindication of him, and promoting his glory; and an endeavour to imitate him. 7. Not to murmur at any diſpenſation of his Providence, but freely to reſt contented in what God is pleaſed to order.

John 14. 13,14. *Heb.*12.6,7 *B. Pearſon on Creed, p.*29,30. *Eph.*5.1.

Q. *What are theſe Works by which God is made known in the Creed?*

A. His making Heaven and Earth.

Q. *How is God proved to have made Heaven and Earth?*

A. 1. They were not from Eternity, but were made in time.

2. Nothing could make it ſelf, every thing was made by another.

3. Scripture abundantly witneſſeth they were made by God, *Gen.* 1. *B. Pearſon on Creed, p.*51,52.

4. The Heathens alſo aſcribe the Creation of all things to God. (7.) *Leigh's Body of Divinity, p.*282.

5. Heaven and Earth, with the creatures in them, pay as creatures homage to God as their great Creator.

Q. *What is meant by Heaven and Earth?*

A. Not only themſelves but all creatures in the Univerſe; and as by them is meant the Univerſe, ſo there is nothing in the whole World but God made it.

Q. *Is nothing meant by God's making the Heaven and Earth, but only his creating them?*

A. Yes, becauſe his power is equally manifeſted in the preſervation, as in the Creation of things; therefore his Providence may be here conſidered, whereby God orders, governs, and diſpoſeth of all things as he pleaſeth.

Q. *How do you prove there is a Providence?*

Mornæus de Ver. Rel. c. 1 & *c.* 11.

A. 1. By the regular motion of the Heavens. 2. The preservation of each Species of creatures in the midst of so many devouring Enemies. 3. The alternate course of day and night for mans labour and rest. 4. The preying of Beasts in the night when man rests; and their being in their Dens in the day when man labours. 5. The preservation of the Child in the Womb. 6. The Exalting some and Deposing others, 1 *Sam.* 2. 6,7. 7. The delivering of his Church from its many enemies, Turk and Antichrist, Pagan and Heretick. 8. The Government of Nations by one man, whenas every man is naturally desirous to govern. 9. The discovering * the designs, and defeating the Plots of persons against those Nations and Churches that serve him. 10. Whoever do acknowledge a Deity, and denies Providence, do much affront God, supposing him to be only an idle Spectator of things. 11. The duties of God's People; yea, of all the world to him, prove it: why should any pray if he hears and answers not; or worship, if he seeth and rewardeth not. 12. The Heathens grant a (8.) Providence, ordering Life and Death, Peace and War, Riches and Poverty, *&c.*

B. Ushers Body of Divinity, p. 107, 108.

* 1588. 1605. 1678.

Mornæus lib. prad. c. 13.

Q. If God orders all things by his Providence, how should we improve it?

A. 1. We should in all our wants go to God. 2. Count what we have or receive as received from God. 3. It will plead it our necessary duty to serve him, without whose blessing we cannot subsist. 4. It will also engage our labour in our callings, for God's Providence orders means to obtain mercies, as well as mercies to be obtained; which tho they cannot be successful without God's blessings, yet he will bless our endeavours to the obtaining what he seeth good for us. 5. It will make us, under all troubles, to be content; and in use of means, to wait patiently for a release. *God is too great to be contended with, and too good to be questioned; he gives us more then we deserve, if not what we desire.*

Hamil. of Engl. on Rogat. Week.

Harmony of Confessions, Confes. Belg. Art. 3. *Helv.* 6.

The

The part of the Creed concerning God the Father being conſidered:

Q. *What is that part concerning God the Son?*

A. I believe in Jeſus Chriſt his only Son our Lord, *&c.*

Q. *What is believed concerning Chriſt in the Creed?*

A. Things reſpecting his Perſon and his Offices.

Q. *What is in the Creed concerning his Perſon?*

A. His twofold nature, God and Man.

Q. *Wherein is Chriſt's Divinity manifeſted?*

A. In our believing him to be Gods only Son our Lord.

Q. *How prove you Chriſt to be God?*

A. 1. He derived his being from the Father, by a way above all creatures: ſo that he is very God of very God, and as really God of the ſubſtance of the Father, begotten before the World; as man of the ſubſtance of his Mother born in the World. *Nicaan Creed. Athanaſian Creed. Calvin Inſtit. l. 2. c. 14 § 5.*

2. The Attributes and Works of God are attributed to him in Scripture.

3. The Miracles he wrought were beyond any creatures power to effect, done in his own name, frequently, in publick, and by his own power.

4. The obedience of all creatures to him, yea, of the very Devils. *Mark 5. 7. to 13.*

5. The Teſtimony of God, *Mat.* 3. 17. Angels, *Mat.* 1. 21. Devils, *Mark* 5. 7.

6. The Heathens were not ignorant of the notion of the Son of God, (9.) becoming Man.

Q. *Why was it neceſſary our Saviour ſhould be God?*

A. 1. To bear the weight of God's anger which man could not do. 2. To ſatisfie an infinite offended Juſtice 3. To conquer all our enemies. 4. To procure Salvation for us moſt conſiſtent with his Fathers Glory. 5. To render his ſufferings of infinite value, to ſave all his in all Ages. 6. For the comfort of fallen man, who might believe the glad Tidings of his peace with. *B. Nicholſon on Cat. p. 38. B. Ushers body Divin. p. 93, 162. Leigh's body, p. 257.*

Homily of Eng. on Na. with God, when it was brought to him by one who being God as well as man, evidenced the peace by the Union of the Natures.

Q. *Why is the Son of God called Christ?*

A. Christ signifieth anointed, and is the same with Messiah, to evidence Christ to be the true Messiah.

Q. *How prove you Christ to be the true Messiah?*

Homil. Eng. on Nativ. Mat. 1.18. & 20.1,2. *Mark* 5. 9. A. 1. The Prophecies concerning the Messiah were fulfilled in him, as to his Tribe, Parent, Birth-place, Name, manner of Life and Death, Resurrection and Ascension, and their Effects, as to the Conversion of the Gentiles.

2. God, the Holy Ghost, Angels, Devils testifie it, *Mat.*3.17. & 1.18. *Luke* 2.10.

3. The Jews themselves believed it, *John* 12.44.

Mornæus de Ver. Rel. c. 29. 4. All times of expecting the Messiah centred in and about that time Christ was born, and many false Christs then arose.

B. Pearson on Creed, p. 83,84. 5. Christ did what the Messiah was to do, and suffered what the Messiah was to suffer, therefore he was the true Messiah.

Isa. 53. *The mistake of the Jews, as to Christs coming in Glory, was, Their confounding his second coming with the first. And if he had come in Glory, how then should the Prophecies concerning his Sufferings, Death, Burial,* &c. *be fulfilled; we grant his coming in Glory, but we premise his suffering for sin here in the flesh, and his coming in Glory we refer to his coming to Judge the World*; see at large this in Bishop *Pearson* on the Creed, *pag.* 83,84,85. &c.

Q. *Why is Christ called our Lord?*

*B. Pearson on Creed, p.*153. A. 1. Because he is the Lord that made us and bought us, 1 *Cor.*6.20.

2. He hath chosen us to be his People out of all the World, Jewish and Heathen.

3. We have by our Baptism chosen him for our Lord and Master, and have resigned up our selves to him as his faithful Servants.

Q. *What Office of Christ doth this Title of Lord import?*

A. His Office of King.

Q. *How*

Q. *How is Chriſt a King?*

A. Chriſt is a King of Grace and Glory. Here he rules in his People, and they hereafter Reign with him. And as a King, *Gal.*6.16.

1. He hath a Church or People ſubject to him. 2. To them he gives Laws to walk by. 3. They obey him. 4. He governs them by his Spirit and Ordinances. 5. He as King protects them from enemies, and defends them in peace. 6. He as King rewards his People with bleſſings here and hereafter. 1 *Joh.* 2.6. *Joh.*16.78. & 14.26. 1 *Cor.*15. 55,56,57.

Q. *How is Chriſt a Prophet?* 2 *Theſ.*1.8, 9,10.

A. 1. He inſtructs us by his Word, Spirit and Miniſters in our Duties. 2. He continues a ſupply of Ordinances for the Service of the Church to the Worlds end. 3. He enables his People to diſcharge their duties, and to perform what he expects from them. *Mat.*28.20 *Rom.* 8.16, 26.

Q. *Why is Chriſt called Jeſus?*

A. An Angel hath given us the Reaſon: Becauſe he ſhould ſave his People from their Sins. *Mat.* 1.21.

Q. *How doth Chriſt ſave us?*

A. 1. Chriſt underwent the whole wrath of God due to us, and ſo ſatisfied Gods offended Juſtice, *Mat.* 26. and *c.* 27. 2. He performed actively what the Law required, and ſo was without ſin. 3. Hence God is, through him, reconciled to us, 2 *Cor.*5.18,20, 21. 4. Chriſt hath made known to us the terms of Salvation, that we on our Repentance for ſin, and cloſing with him by Faith, and living in obedience to him in the life of Faith, may be ſaved. 5. He by his Word, Ordinances, Miniſters, Spirit and Graces, inſtructs us in his Will, and enables us to perform what he requires. 6. He intercedes with God his Father, for the pardon of thoſe ſins attending our perſons and performances, and pleads for the acceptance of us and them, on the account of his Merits and Mediation. 2 *Cor.*5.21. *Mat.* 3. 17. & 5.17. *Luk.*24.47. *Joh.*3.16. *Jam.* 1.28. *Phil.*1.6. *Heb.*7.25. *Rev.*8.2.

Q. *What may be learned from Chriſts Deity and threefold Office?*

A. 1.

A. 1. From his being God I learn, 1. God and Christ's great Love to sinful man in Christ's death.
Rom. 5.8, 10. 2. I see sins evil in causing Christ to come from Heaven to save us. 3. I learn mercy for sinners, Christ as God is able to save all that return.

2. I learn from Christ's being the true Messiah: 1. God's veracity, who will fulfil his promise in due time. 2. The Jews stupidity in denying and Crucifying of him.
Mat. 27.25 3. The Justice of God in punishing them according to their own imprecation, *His blood be on us and our Children.* 4. I see the verity of our Christian Religion, of which we have no reason to
Rom. 8.28, 32, &c. be ashamed. 5. I learn to trust God in all my affairs, who hath been so faithful to give his Son according to his promise, to die for my sins.

3. I learn from the Offices of Christ, 1. That as Christ is my Lord and King, so I ought to obey him; and as he loved me so as to dye for me, I ought to
2 *Cor.* 5.15. love him so as to live to him, and to my power promote his Kingdom and Glory. 2. As Christ is Prophet I ought to reverence God's Word, Ordinances and Ministers, and to obey what Christ by them and his Spirit doth teach me my duty, it becoming me to have an ear to hear where the Almighty God con-
Prov. 1.24, 26,28. descends to speak. 3. As Christ is my High Priest and Saviour to expiate my sin, and save my Soul by his merits and mediation. I learn to disown all merits and works of Righteousness of my own, and not
Isa. 64.6. to relie on any Creatures Righteousness for Justifica-
Luk. 17.19. tion, but wholly by a Faith and Obedience, close with and live to him, expecting from him my Salvation on the account of his own Merits and free Grace. I learn also to disown all Co-mediators, as Saints and Angels, and to account him as the sole procurer of my happiness, to whom my complaints of wants, and Prayers for supplies, ought to be offered up and made known.

Q. *Why was our Saviour Man?*

A. 1. Man had sinned, and the nature sinning ought

ought to ſuffer and ſatisfie. 2. Chriſt as God could not ſuffer; and became Man that he might ſuffer. 3. To reconcile the humane Nature to God by the Union of the Deity and Humanity in his own Perſon. 4. That he being ſenſible of our infirmities, might have compaſſion on us. 5. To encourage us in our Addreſſes: he knows our wants. 6. To Conquer mans enemies in that nature which was Tempted for our enemies greater Terrour, and our greater Comfort. 7. To bring our humane nature to Glory. *B. Ushers body of Divinity, p. 164. Harmony of Confeſ. Confe. Belg. art. 20. Homil. of Engl. on Nativ.*

Q. *How do you prove Chriſt to have been Man?*

A. 1. He had the natural properties of Man. He was born, was a Child, grew in Stature, walked, ſate, *&c.* *Mat. 1. 2. Luk. 1. 80.*

2. He had the parts of a Man. A Body in all parts like ours, Eyes, Ears, Tongue; and he had a Soul with Senſe, Reaſon, Will, Affections.

3. He had the infirmities of man, Hungred, Thirſted, Wept.

4. He had the ſufferings man was liable to, wept, groaned, was crucified, died.

Q. *How is Chriſts humane Nature propoſed in the Creed?*

A. By his Conception, Birth, Crucifixion, Death and Burial.

Q. *How is Chriſts Birth ſet down?*

A. As conceived of the Holy Ghoſt, born of the Virgin *Mary*; whence appears his two Natures, God and Man.

Q. *Why is Chriſt ſaid to be conceived by the Holy Ghoſt?*

A. 1. To manifeſt his Deity; he was not conceived after the ordinary way of Generation, but from above. *Mat. 1. 18.*

2. To manifeſt his purity who was to be without ſin, being to ſuffer for ours.

Q. *Why was he born of the Virgin* Mary?

A. 1. To manifeſt him to be of the Tribe the Meſſiah was to come of. 2. That he might be free from original as well as actual Sins, of which all are guilty who are born after the ordinary way of Generation. *Mat. 1. Luke 3.*

B. Pearſon on Creed, p.179.

ration. 3. To give both Sexes hopes of Salvation thro him, as being of one and from the other.

Q. *Why doth the Creed paſs immediately from Chriſts Birth to his Crucifixion?*

A. 1. Chriſts Life was but as one continued act of ſuffering, becauſe our Life is as one continued act of ſinning. 2. His Life appears full of ſufferings, perſecuted and put to flight by *Herod* as ſoon as born; *Mat.* 2.–4. –26.–27. Tempted and accuſed by Satan, Crucified and put to Death by his Inſtruments. 3. The grand deſign of his Incarnation was to ſuffer for our ſins.

Q. *What was* Pontius Pilate, *under whom Chriſt ſuffered?*

B. Pearſon on Creed, p. 194.

A. A Governour ſent by the *Romans*, and by them placed over the Jews, who had then been ſixty years ſubject to the *Romans*: And his name in our Creed is mentioned, that we might by Hiſtory (10.) find the truth and certainty of our Faith, and the Reality of our Saviours ſufferings.

Q. *Why did Chriſt ſuffer under him?*

Gen.49.

A. 1. That he might fulfil the Propheſie of the *Meſſiahs* coming, when the Scepter was departed from *Judah*: Their Governours being now *Romans*. 2. That he might be crucified according to that curſe mentioned to be on him for us. Which was not a Death uſed among the Jews.

Gal.3.10. B. Pearſon on Creed, p. 196.

Q. *What are the parts of Chriſts Sufferings?*

A. His being Crucified, Dead, Buried, his deſcending into Hell.

Q. *Why was Chriſt crucified?*

Pſal.22.16 Numb.21.8 Joh.3.15, 16.

A. 1. It was Propheſied of the Meſſiah. 2. Typified in the Brazen Serpent. 3. To take away the curſe due to us, he became a curſe for us. 4. To repreſent by the extending his Arms on the Croſs, Chriſts readineſs to receive all returning ſinners.

Q. *Why did Chriſt ſuffer Death?*

Iſa.53. Confeſ.Saxon. art.3. Heb.2.15.

A. 1. It was Propheſied of the Meſſiah. 2. Sin deſerved Death, *Rom.6.23.* 3. To manifeſt ſins evil and his love, *John* 15.12. 4. For Satans greater Ter-

have

rour to deſtroy him by that, by which he thought to have deſtroyed man. 5. For our greater comfort, our Death is without a ſting, 1 *Cor.*15.56.

*Leigh's body of Divinity, p.*583.

Q. Why was Chriſt Buried?

A. 1. To evidence the reality of his Death. 2. To ſweeten the Grave for us. 3. To Conquer Death in his own Dominions, *Hoſ.*14.14. 1 *Cor.*15.56,57. 4. To render his own and our Reſurrection the more manifeſt.

*Iſa.*57.2.

Leigh's body, &c. p. 603.

Q. What is meant by Chriſts deſcent into Hell?

A. 1. It is interpreted by ſome to be a real Local deſcent, as if Chriſt did really deſcend into Hell, the place of the damned, and there triumph over Satan in his own Territories to his greater Terror. 2. Some aſſert, that tho Chriſt did not Locally deſcend into Hell, yet he did virtually; that is, the powers of Hell felt the efficacy of his Death to their deſtruction, and his eternal conqueſt; and this may ſafely be believed.

B. Bilſon on Articl.

*B. Nicholſon on Cat. p.*49

Q. But did not Chriſt go down into Hell to deliver the Patriarchs who died before him?

A. That was not neceſſary, becauſe, 1. Chriſts death was equally meritorious before his Incarnation as it is now after it. 2. He was promiſed ſoon after the Fall of Man; ſo that they knew as well that Chriſt would come, as we do that he is come. 3. They had the ſame Chriſt, Ordinances, Spirit and Faith as we have. 4. Several were in Heaven before Chriſts Aſcenſion; as *Elias*, 2 *Kings* 12.11. Moſes, *Luke* 9.30. Lazarus, *Luke* 16.22. The Thief on the Croſs, *&c.*

*Calvin Inſtitut. l.*2. *c.* 16. §. 8. *B. Ushers anſwer to Jeſuit. p.* 277. *Hom. of Engl. on Faith.*

Q. What other interpretations are there of Chriſts deſcent into Hell?

A. 1. His being Dead and Buried alſo: For where the Burial of Chriſt is mentioned, his deſcent into Hell is left out, as in the *Nicæan* Creed; and where his deſcent into Hell is mentioned, his Burial is omitted, as in the *Athanaſian* Creed.

Book of Common Prayer. Nicæan, Athan. Creeds

2. Chriſts being in the ſtate of the Dead, That as his Soul and Body were really ſeparated by the diſ-

B. *Ushers answer to Jesuit. p.* 341. 395. 412. 413. *B. Pearson on Creed, p.* 259.

solution of their vital Union, so Christs Body went to the place of dead mens Bodies, and his Soul to the place of dead mens Souls; as two very Reverend Prelates and Lights of our *English* Church have declared as their sense of the Article, and as the Universal consent of Christians.

Q. *Did Christ suffer in Soul and Body?*

Mat. 26. *Mat.* 27.

A. 1. Yes, he suffered in his body, Hunger, Thirst, Wearines, Thorns on his Head, Nails in his Hands and Feet, Spear in his Side, Buffetings and Spittings on his Face, and at last a most cursed, ignominious, painful death.

Mat. 26. 36 *Luk.* 22. 44. *Mat.* 27. 44

2. He suffered in his Soul sadness and anguish, sorrow and fear, trouble and agony; *so great, that he three times declares it, and begs if it was his Fathers Will the Cup might pass from him; so great, that under it his blood was so rarified that his sweat was drops of blood: Yea, so great that he felt the pains of Hell, the pains of sense being so sharp that they made him cry out, as it were, of the pains of Loss, as if God had forsaken him.*

Q. *What necessity was there for Christs suffering in Soul and Body?*

Leigh's body of Divinity, p. 600.

A. 1. We had sinned in both, and so had exposed both to Gods Anger. 2. Christ in order to our Redemption, took on him Soul and Body, and so was perfect Man as we are. 3. Therefore to save both

Heb. 12. 25 *Phil.* 3. 20.

our Soul and Body, he must suffer in both. 4. If Christ suffered not in both Soul and body to free both ours from sin and misery, both ours shall not be glorified; but both ours shall be glorified.

Q. *What Influences ought the Sufferings of Christ to have upon us?*

Joh. 15. 13. *Rom.* 5. 8. *Homil. of Engl. on Good Friday*

A. 1. They may shew to us Sins Evil which caused Christs death. 2. May manifest Christs love to us, who dyed that we might live. 3. May engage our dying to sin, Christ shed tears of blood, Let us repent of sin. 4. It may oblige us to live an holy life. Christ parted with his life for us, let us lay down our lusts for him.

Q. *What*

Q. *What do the other Articles of the Creed concerning Chriſt relate to?*

A. His Exaltation in his Reſurrection, Aſcenſion, Seſſion, and his coming to Judgment.

Q. *Did Chriſt riſe again from the dead?*

A. 1. Yes; he appeared to one, two, eleven, and after to five hundred at once. 2. It is witneſſed by Angels, Friends and Diſciples; yea by the watch of Soldiers. 3. It was the ſame Chriſt who was buried which roſe again in the ſame wounded body and humane Soul, evidencing its ſenſitive part in eating and drinking, and his Rational in diſcourſing after his Reſurrection. *1 Cor.* 15. 6,7,8. *Mat.* 28. *Joh.*20.27. *B. Pearſon on Creed, p.*255. *John* 21.

Q. *Why did Chriſt riſe from the dead?*

A. 1. To fulfil the propheſies of the Meſſiah. 2. To ſhew his conqueſt over Death, Hell and the Grave. 3. To compleat our Salvation; had not Chriſt riſen we had been miſerable. 4. To make us not afraid to dye. 5. To raiſe our affection after him. *Pſal.*16.10 *1 Cor.*15, 19,55,56, 57. *Col.*3.1.

Q. *Why did Chriſt riſe again the third day?*

A. 1. To fulfil the Propheſies and Types of it. 2. To evidence the truth of his death, he lay in the Grave till the third day. 3. Leſt his body ſhould ſee corruption, he roſe early on the third day. *Hoſ.*6.2. *Jonah* 1.17 *Pſal.*16.10

A day being here taken figuratively for a part of a day; Chriſt dyed (as we compute) on Friday about three of the Clock in the Afternoon, and lay all that day and night, and all the next day and night, which was the ſecond day he lay in the Grave; and early on the third day he roſe again.

Q. *The Soldiers ſay he was ſtoln away, how then did he riſe?*

A. 1. This was not the firſt and free Teſtimony of the Soldiers; for it is manifeſt, that as Chriſt did ariſe and appear to many, ſo the Soldiers told the Chief Prieſts the things that were done: but the ſpeech of his being ſtoln, was what they were hired to ſay. 2. This Teſtimony argues the Soldiers guilty *Mat.*28.

of a manifest Lie, and they are entrapped in their own snare; for if they were asleep, how could they tell the things that were done; or whether he arose, or was stoln away; and if stoln, whether his Disciples did steal him, or others. And if they were not asleep, they might easily see whether his Resurrection was miraculous, or whether his Disciples took him away; and might as easily have prevented his Disciples stealing him; they being an armed Company, and Christ's Disciples a few naked men.

Q. *How is Christ's Ascension proved?*

*Luk.*24.50. *Act.*1.9,10 *Psal.*68.18 *Calvin. Instit. l.*2.*cap.* 16. §.16. *Heb.* 7.25. *Joh.* 16.7.

A. 1. By Testimony from Scripture. 2. Spectators who beheld him ascending.

Q. *Why did Christ ascend?*

A. 1. It was Propheſied of the Messiah. 2. Typified by the High-Priests entring into the Holy of Holies. 3. To compleat his triumph over all Enemies. 4. To open Heaven for us which was shut against us by our sins. 5. To assure our humane nature of Glory. 6. To intercede with his Father for us. 7. To send us the Holy Ghost to prepare us for Heaven.

Q. *What is meant by Christ's sitting at the right hand of God?*

*Psal.*110.1 *B. Pearson on Creed, p.*277.

A. 1. Christs power given him by his Father to destroy all his and his Churches enemies. 2. The Glory Christ with his Father is admitted to. 3. His stay and dwelling in Heavens Glory. 4. Our having possession of Heavens Glory by him and in him.

Q. *What doth Christ's coming to Judgment import?*

A. Three things, 1. That there shall be a judgment. 2. That Christ shall be Judge. 3. That he shall judge both quick and dead.

Q. *Why must there be a Judgment?*

*Baxters Reasons of Christian Religion, par.*2.*ca.*12

A. 1. To manifest God's Truth, Mercy, Justice. 2. To duly punish Sinners and reward his People. 3. To vindicate God's Glory and Providence. 4. To amend all false Judgments here. 5. To discover all Hypocrisie and Dissimulation. 6. To clear all innocency.

cency. 7 Each mans Conſcience chiding for ſin and commending for duty, teacheth a judgment to come. 8. Our unſatisfiedneſs with what this world affords, implies a future ſtate. 9. If there be no future ſtate of mercy, the beaſts are better than we, as meeting with fewer troubles and diſappointments. 10. Heathens granted it. (11) Hence their feigned Judges. *Glanvil. on future judgment.* 1 *Cor.* 15. 19.

Q. *Why is Chriſt Judge?*

A. 1. He is Man as well as God, and ſo as he knows the heart, is a Judge viſible to our Eyes. 2. For his Glory, who on earth was ſo vilified. 3. For the terror of his Enemies, over whom he will triumph. 4. For the comfort of his People, who have their Saviour their Judge. *Calvin Inſtit. lib.* 2. *ca.* 16. §. 18.

God is Judge in reſpect of authority of Judging, Chriſt is Judge as Executor of Gods Judgment by Gods deputation; and the Saints judge as approving of the Judgment which God by Chriſt executes: Not much unlike our Aſſizes on earth. The power of judging is in the King, who deputes the Execution of his power to the Judges: and their judgment is approved of by the Juſtices who are Aſſeſſors. *Joh.* 5. 22. 1 *Cor.* 6. 3.

Q. *What is meant by Quick and Dead?*

A. Thoſe who are dead before Chriſt's coming, and thoſe who ſhall be alive at his coming.

Q. *Will any be alive at Chriſt's coming to Judgment?*

A. 1. Scripture teſtifies it. 2. Alluſions of the old world and *Gomorrah*, &c. ſhew it. 1 *Cor.* 15. 5. 1 *Theſ.* 4. 16.

Q. *Shall not thoſe who are then alive die before Judgment?*

A. They ſhall undergo a change like Death, and a Reſurrection. 1 *Cor.* 15. 52.

Q. *What ought to be the improvement of Chriſt's Exaltation?*

A. 1. To riſe and aſcend after him in affection and holineſs of life. 2. To pray with boldneſs to him who ſits interceding for us. 3. To cloſe with and be at peace with him who ſhall Judge us. 4. To watch our thoughts, words and actions. 5. To judge our *Col.* 3. 1, 2. *Heb.* 4. 16. *Pſal.* 2. *laſt.* 2 *Pet.* 3. 10, 11.

ſelves daily. 6. To be always ready to meet Chriſt
Acts 24.15 at the Judgment-ſeat, ſince we know not how ſoon, where, how, nor when, he may call us who are alive, as well as thoſe who are dead, to Judgment.

The Creed being conſidered as to God the Father, and Son:

Q. *What is the third object of our Faith?*

A. The third perſon of the Trinity, God the Holy Ghoſt.

Q. *Why is he called Ghoſt?*

Gen. 1. *A.* 1. Becauſe God is a Spirit. 2. He is a Spirit.

Q. *Why is he called Holy?*

1 *Joh.* 5.7. *A.* 1. Becauſe he is Holy in himſelf. 2. The Author of all Holineſs in us.

Q. *How is the Holy Ghoſt proved to be God?*

Acts 5.3,4. *A.* 1. By Scripture. 2. The Attributes of God are
B. Pearſon given to him, *Pſal.* 139. 3. The works of God, as
on Creed, Creation, *Gen.* 1. Sanctification, *Joh.* 16. 4. He is the
p. 220. Author of the Scriptures; but they were written by
2 *Pet.* 1.21 men inſpired by God.

Q. *What is it to believe in the Holy Ghoſt?*

A. 1. To believe the truth of the Article, That there is an Holy Ghoſt, or Holy Spirit of God; which alſo the Heathens ſeem to ſpeak of. (12) 2. To attend to and obey his motions. 3. To prize and improve his Ordinances.

Q. *What do the remaining Articles of the Creed concern?*

A. The Conſequences of the former, the priviledges of a ſtate of Grace and Glory, belonging to Gods Creatures, redeemed by Chriſt, and ſanctified by the Holy Ghoſt.

Q. *Which are they?*

A. Five, 1. Church-membership. 2. Communion of Saints. 3. Remiſſion of ſins. 4. Reſurrection of body. 5. Life everlaſting.

Q. *Why is it not ſaid, I believe in the Holy Catholick Church?*

A. 1.

A. 1. God is the only object of our Faith. 2. Implicite Faith, or to believe as the Church believes, may be amiſs. Every one ought to believe for himſelf.

Q. What then is meant by the Church?

A. The Church of Chriſt is inviſible of all true Chriſtians, and viſible of all Chriſtian profeſſors. *Hookers Polity, lib. 3. § 1.*

Q. Why is the Church called Holy and Catholick?

A. They are the two marks of the true Church of Chriſt, without which no Church is true.

Q. Why is Chriſt's Church called Holy? *Ames. Bel. Enervat. Tom. 2. ca. 3*

A. 1. From the better part of the Church, the true Chriſtians. 2. From the deſires after holineſs, its members, true Chriſtians have. 3. From the commands of their God obliging to holineſs. 4. From the Holineſs of its Ordinances. *Homil. of England on Whit-Sund.*

Q. Why is it called Catholick?

A. 1. Its Doctrine ought to be the Catholick or univerſal rule of all Churches through the world, and ſo in its firſt inſtitution it was Catholick. 2. It is a Church continuing its Doctrine through all ages ſince Chriſt. 3. Its called Catholick, becauſe it includes the whole world of Chriſtians: *every Chriſtian is part of ſome particular Church, and all the particular Churches of Chriſt make one Catholick Church.* 4. It is called Catholick, becauſe it includes both Sexes, and all ſorts and degrees of Men and Women, high and low, rich and poor. 5. It muſt be holy as well as Catholick, or elſe it is Satans Synagogue, not Chriſt's Church; its Doctrines muſt be pure, nor muſt it tolerate any Vice in practice. *Leigh's body p. 623. 627. Fox Acts, vol. 1. p. 10. & 887. vol. 3. p. 489. 576. B. Pearſon on Creed, p. 335.*

Q. What do you believe in this Article?

A. 1. That Chriſt hath a People diſperſed through the whole world, whom he owns, and who ſerve him in holineſs. 2. That tho in many places, yet it is but one Church, having one God, one Chriſt, one Faith, one Baptiſm. 3. It ſhews *Romes* folly in confining the Catholick Church to its ſelf, as if *Rome* was the whole world. *1 Cor. 12. 20, 27. Eph. 4. 5.*

Q. *Is*

Q. *Is not the Church of* Rome *the Holy Catholick Church here meant?*

A. No; The Church of *Rome* as now it is in principle and practice, is neither Catholick nor Holy. 1. It is not Holy; all sins are here tolerated, Murder and Rebellion in some causes accounted meritorious: *B.* Lincolns *Popish principles pernicious to Protestant Princes*, p. 34, 57, 60, 61, 62, 63, 95, 96, 97, 102, 105, 111. *But* Romes *sense of its own impiety, makes it seldom plead for its holiness, tho it cry aloud for its being Catholick; which cannot be granted.* 2. For its present Doctrines and Practices are not agreeable to the Catholick Rule of the Scriptures: She commands worshipping of Images, Scripture forbids it; She raceth out the second Commandment, the Scripture contains it, *&c.* 3. It is not Catholick, its Doctrines have not been received ever since the Apostles time, most of their opinions differing from Scripture and us, are proved not owned for 600 years after Christ. 4. Nor are they Catholick as to the places receiving them. Many Nations have thrown off the Popish Yoke and Antichristian Tyranny. 5. That can be no holy Catholick Church of Christ which opposeth Christ in his Person, and all his Offices, as the Church of *Rome* in principle and practice doth.

Dr Brevints Sam. & Saul at Endor.

Dr. Lloyd on Funeral of Sir Edmun. Godfrey.

Deut. 4.

Their Images or Pictures of Christ, oppose his Deity, which cannot be pictured. Their Transubstantiation destroy his Humanity, whereby they make him to be in many places at one time. Their Purgatory, Merits, Works of Supererrogation, Worship and Prayer to Saints and Angels, destroy his Priesthood, and make him but half a Saviour. Their contempt of Scriptures, and equalling Traditions with it, owning it no further the Word of God than their Church or Pope allow it, opposeth his Prophetick Office; together with their prohibiting Gods Word or Service to be in the common tongue of a Nation: their blasphemous Titles of the Pope; his usurped power of Heaven and Hell, and obliging persons on pain of damnation, to

the

the obſervance of his pleaſure; oppoſe his Kingly Office. But all theſe would be laid aſide, if Rome *was reduced to Primitive and Catholick purity.* Dr. Brevint Sam. & Saul at Endor, cap. 1, 2.

Q. *What do you learn further by this Article of the Catholick Church?*

A. 1. That I ought not to reſt in a bare profeſſion of Religion only, but to labour after its practice alſo; the Church of Chriſt is Holy as well as Catholick. 2. That I ought to take heed of raſh Sects and Diviſions, whereby I may forſake this Holy Catholick Church, leaſt I throw my ſelf out of viſible hopes of Salvation. *Calvin. Inſtit. l. 4. ca. 1 §. 10.*

Q. *What is the next Article?*

A. The Communion of Saints.

Q. *What is meant by the Saints?*

A. The People of God and Members of Chriſts Holy Catholick Church, becauſe 1. They are in part Holy here; 2. Shall be perfect Saints hereafter.

Q. *What Communion is here believed?*

A. 1. Their Communion with the ever Bleſſed Trinity as Sons of God. Members of Chriſt, Sanctified by the Holy Ghoſt. 2. Their Communion of Gifts for each others edifying. 3. Their praying with and for each other. 4. Their relieving of each others wants to their powers. *Dr. Sherlock on Cat.*

Q. *What improvement do you make of this Article?*

A. 1. It ſhews the priviledges of God's people who have an intereſt in God's mercies, and in each others gifts. 2. It may engage us to communicate our gifts, and to pray for each other. 3. It ſhould diſengage us from all fellowſhip with ſin and ſinners, as much as may be. *Be not with them here, whoſe company you deſire not hereafter.* 4. It ſhould engage our labours after holineſs, that we may be Saints. *B. Pearſon on Creed, p. 359.*

Q. *What is it to believe the Remiſſion of ſins?*

A. 1. That we are all ſinners, and every one is obliged to ask pardon in the Lords Prayer, and to believe it obtainable in the Creed. 2. That as we are ſinners every one needs God's pardon; becauſe as *B. Pearſon on Creed, p. 370. Iſa. 64. 6.*

ſuch

such we deserve his anger, and cannot satisfie it by the world or our Righteousness, *Ephes.* 2. 2. *Psal.*49. 6,7. 3. That thro Christ's Merits and Mediation, God's Justice is satisfied and Mercy obtained, so that we may returning have a pardon. 4. I in this Article declare I am obliged to return from sin by a true Repentance, and through Christ's Merits I may obtain from God the Remission of sins.

2 *Cor.*5.18. *Luk.*24. 47 1 *Joh.* 1.8, 9,10.

Q. *What is it to believe the Resurrection of the body?*

A. That this flesh or body of ours which is or may be buried, and turned to dust, shall be raised again and live.

Q. *How do you prove the Resurrection of the Body?*

*Mat.*22.32 *A.* 1. Christ pleads it from God's being God of *Abraham* after he was dead, and that he is God of the living. 2. God can as easily unite our dust into our bodies, as he did at first make our bodies of nothing. *Leigh's Body of Divinity,p.*1150 3. God is the God of the whole man, and will raise our bodies, that as they have been Co-workers of sin or holiness here, they may be Co-sufferers of punishment, or Co-partakers of Glory hereafter. 4. Several *Mat.* 28.14 *Mat.* 27.53 1*Cor.*15.19 1*Cor.*15.36 instances of dead bodies which have been raised, prove it. 5. If we rise not, Christ is no compleat Saviour, because then Death and the Grave are yet unconquered, and we most miserable. 6. The Resurrection is daily manifested to us, the day dyeth into night, and riseth again in the morning. *Corn dyeth in the earth, and riseth again to bring forth fruit.*

Q. *How prove you this body shall rise again?*

A. This very body as to its substance, shall be raised again, tho it shall then have other qualifications. 1. Else it is no Resurrection, but a new Creation. 2. The word Resurrection or Reviviscence, signifies that very body which was dead shall live, and which was buried shall arise. 3. Gods Justice pleads for it, the same and not another body must be punished or glorified for the Evil or Good done here. 4. Christ and others prove it to be so. They arose with their same bodies they had when alive, Christ's body

*Calvin. Instit. lib.*3. *ca.*25.§.4.8 *B. Pearson on Creed, p.*382.

body when raiſed, had the print of the Nails and Spear which it had at its Crucifixion.

Q. *What improvement do you make of this Article?*

A. 1. Not to ſlight our Bodies, which with our Souls ſhall enjoy an Eternity. 2. Not to proſtitute them to Sin and Satan, which we hope e're long ſhall be glorified. 3. It may comfort us under all troubles and natural infirmities or deformities, when our bodies are raiſed again they ſhall all be done away. 4. It may arm us againſt all trouble, e're long all ſorrow ſhall ceaſe. 5. It may make us not fear death, our bodies which ſuffer moſt, gain by it, and ſhall ariſe in Glory, faſhioned like Chriſts glorious body. 6. It may make us not too much mourn for our dead Friends; they are but gone before, and we in due time muſt follow. (13)

1 *Cor.*6.18. 1 *Cor.*15. 42,43,44. *Rev.*21.4. *Phil.* 3.20. 1 *Theſ.*4.17

Q. *What is meant by the life everlaſting in the Creed?*

A. I believe that there is an everlaſting Life of Bliſs or Miſery to be expected by us; and every of us hereafter ſhall be ſtated in one of them: and this the Heathen apprehended. (11)

Luk. 16. *Mat.*25. 34,41,46.

Q. *Why is the ſtate of the damned called a Life?*

A. 1. There ſhall be a vital Union between Soul and Body of them which ſhall never be diſſolved. 2. They ſhall live for ever in torment.

*B. Pearſon on Creed, p.*389.

Q. *Why then is this ſtate called a Death?*

A. 1. Death is more eligible than it. 2. They are deprived of God's gracious and glorious preſence, which is the life of the Soul, without which Souls in Scripture are ſaid to be dead. 3. They are ever in killing torments.

1 *Tim.* 5.6.

Q. *Is it juſt that eternal torments ſhould be inflicted on ſinners?*

A. 1. Yes: They ſinned their Eternity on Earth, yea, will continue ſinning for ever in Hell; and while they ſin God may juſtly puniſh. 2. They ſinned againſt an infinite God, and therefore deſerve an infinite puniſhment. *Crimes are much aggravated from the object againſt whom they are; as a word againſt the King*

King, may by the Law of the Land deserve death, which probably might be no great offence against a private man; and consequently sin against God may reasonably deserve Eternal Death, He being an Eternal King. 3. They refused an Eternal Life offered them on Earth, and therefore it is but just they should be punished to Eternity.

Q. *How is this Eternal Life ours?*

1 *Pet.*1.9. A. 1. By God's free gift thro Christ, *Rom.* 6. 23. 2. By our Faith laying hold on Christ, and living to him.

Q. *Is it not given as a reward to our merits, as well as Hell is a punishment of our sins?*

1 *Cor.*6.19. *Rom.*6.23. *Isa.*64.6. *Phil.*2.13. A. 1. No: for we owe our Obedience to God as Creatures. 2. If we perform it not, we are by his Law condemned as sinners. 3. We cannot perform Duties so perfectly as we ought; and if we did, yet we should but do our duty, and could not merit, *Luke* 17.18. 4. Nothing is our own properly, but sin which deserves death. 5. All our good comes from God, who must make us gracious and glorious, if we be either. 6. Our best Duties, tho done through God's assistance, yet are attended with many infirmities, coldness, weariness, *&c.* 7. There is no proportion between our work and this reward; therefore it must be the gift of God's free Grace.

Isa. 64.6,7.

Q. *What improvement do you make of this Article?*

A. 1. If eternal misery be the wages of sin, it shews mans folly in daring to act sin, when for a moments pleasure here, he must meet with eternal torments hereafter. 2. If Eternal Life be given to the Godly, it should engage us to the practice of Godliness. Our labour is not in vain, 1 *Cor.*15.58.

Q. *What is meant here by the word Amen.*

A. It is here an Asseveration or Affirmation of our consent to the truth of all the premised Articles.

In which O Lord increase our Faith, and enable us to lead the Life of Faith; that at the end of our lives, we may have the end of our Faith, the Salvation of our Souls.

SECT.

SECT. II.

Q. *THe Rule of Faith in the Articles of the Creed being conſidered; What is yet remaining of your Baptiſmal Vow?*

A. The Rule of obedience in my keeping all God's Commandments, and walking in the ſame all the days of my life.

Q. *How many Commandments are there?*

A. Ten; and therefore they are ſometimes called the *Decalogue.*

Q. *Which be they?*

A. The ſame which God ſpake in the twentieth Chapter of *Exodus*, ſaying, I am the Lord thy God, who brought thee out of the Land of *Egypt*, and out of the Houſe of Bondage, *&c.* *Exod.*20.

Q. *What is conſiderable in this Preface to theſe Commandments?*

A. 1. The Authority of the Law-giver. *I am the Lord thy God.* The Lord that made thee, and thy God in Covenant with thee, who may give Laws to my Creatures, and declare my will to my People, which they are bound to obey. 2. The obligations on the people to obey, their deliverance from the *Egyptian Bondage?*

Q. *Do theſe Commandments oblige us?*

A. 1. The Jews if conſidered as a Church, had a Ceremonial Law aboliſht by Chriſt. As a ſtate, they had a judicial Law not obliging all Nations. But this Law they had as men, and God's rational Creatures, given them by God as their Creator; and therefore it obligeth us as men, ſo long as we continue our being. 2. The precepts of this Law are repeated by Chriſt and his Apoſtles, and propoſed by them to us as a rule to walk by. 3. The obligations on us are greater

*Dr. Arrowſmiths Act. Sac. lib.*2. *cap.*4. §. 4. *Mat.*5,6, 7 *Chap. Rom.*13.9. *Epheſ.*6.2. *James* 2. 8,9.

greater than on the Jews, to observe them. God is not only our Lord, and our God in Covenant with us, but we enjoy the substance of their shadows, the fulfilling of their Promises, Prophecies, and Types. And our deliverance by Christ is far greater than from an *Egyptian* bondage; ours was from an infernal *Pharaoh*, the Devil, a deliverance of both Soul and Body from eternal misery, by the blood of Christ.

B. Nicholson on Cat. p. 13 21, 134.

Hooker's Polity, lib. 1. §. 8.

Q. *Why is it called the moral Law?*

A. Because it relates to manners, and containing our Duties to God and Man.

Leigh's body of Divinity, p. 124.

Q. *Why is it called the Law of nature?*

A. 1. Because its duties were impressed on Man's Nature at his Creation. 2. Man's reason rightly improved, will dictate all these duties; for that reason which dictates the being of a God, will certainly teach he ought to be worshipped; and that there can be but one Almighty God to be worshipped: Who therefore ought to hear his Name Reverenced, his Ordinances and Laws observed always, and at sometimes more publickly and solemnly by his People. And as it is the dictate of Nature to do to others as we desire they should do to us, so it will teach us to honour whom it is due to, to abstain from murthering of, or committing uncleanness with, or stealing from, or bearing false witness against, or inordinately coveting after any thing of our Neighbours. 3. The Heathen have acknowledged a Deity, to whom they paid Worship, and observed some more solemn time than others to do it in; and have been so exemplary in declaiming against, and punishing of (14) all sins against the second Table, that they may be Witnesses against us, unless we labour to keep these Laws of God.

B. Nicholson on Cat. p. 81.

B. Wilkin's Natural Religion.

Q. *How are these ten Commandments divided?*

A. Into two Tables, relating to the twofold object of Duty, God and Man.

Q. *Which Commandments contain our Duty towards God?* *A.* The

A. The four firſt.

Q. *Which Commandments contain our Duties towards Man?*

A. The ſix laſt.

Q. *Why are more delivered Negatively than Affirmatively?*

A. 1. To ſhew our proneneſs to evil, which requires ſo many reſtraints. 2. To ſhew there muſt be a ceaſing from ſin before we can do good.

Q. *What general Rules are there for the underſtanding theſe Commandments?*

A. 1. That the ſame Authority is offended in breaking one, that is in breaking all. *Jam.* 2.10. 2. All Negative commands diſſwade not only from ſin, but command the contrary duty. 3. All poſitive commands command not only the duty, but alſo forbid the contrary ſins. 4. Both Poſitive and Negative diſſwade from all evil thoughts, as well as evil words and actions, and oblige to heart purity, as well as to Holineſs of the tongue or converſation. 5. They both oblige to avoid all things tending to any ſin, and to uſe all means that may further us in any duty. 6. Affirmative precepts are not ſo obliging as the Negative; the firſt oblige to duty, but not always (as works of mercy, and the like, may be done on the Sabbath; and obedience to God is better than Honour to a Superiour, without God's Honour;) but the Negative oblige to avoid all ſin, and always, becauſe it is never lawful to act Evil that good may come thereby. *Leigh's body of Divinity, p.205.*

Q. *Why are the Commandments given in the ſecond perſon ſingular?*

A. 1. Becauſe thus there can be no evaſion from Duty. 2. Every one is concerned in the obedience which is due to them. 3 To ſhew God is no reſpecter of perſons; he ſpeaks to Poor and Rich, to all alike. *Leigh's Body, p.207.*

Q. *What is the firſt Commandment?*

A. Thou ſhalt have no other Gods but me.

πλὴν με Septuag. in loc. See Jun. & Trem. in loc.

Q. *What is here to be learned?*

A. 1. That we are prone to Idolatry. 2. That there is but one God, whom alone we ought to worship. 3. That we should not adore a plurality of Gods, as the Heathens did. 4. That God is every where present, and beholds the Idolatry of heart and life. *Thou shalt have no other Gods before me.*

Q. *What are the sins forbidden in this Commandment?*

Col. 3. 5. Phil. 3. 19.

A. 1. Atheisin; the having no God. 2. Polytheism; the owning more Gods than one. 3. The making any Lust or Creature as our God, and adoring it with Honour due to God.

Q. *What is here commanded?*

Church Cat. Duty to God

A. 1. A belief in this one God with our heart. 2. A profession of him with our mouths. And 3. An obedience suitable in our lives. To believe in him, to fear him, and to love him with all my heart, with all my soul, with all my mind, and with all my strength.

Q. *What improvement do you hence infer?*

A. 1. That it is my duty to love and serve God sincerely. 2. That I ought to love no Creature inordinately.

Q. *What is the second Commandment?*

A. Thou shalt not make to thy self any Graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth. Thou shalt not bow down to them, nor worship them, for I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the Children, unto the third and fourth generation of them that hate me, and shew mercy unto Thousands of them that love me and keep my Commandments.

Q. *What*

Q. *What is the chief aim and deſign of this Commandment?*

A. 1. To diſſwade from Idolatry and Image-worſhip. 2. To engage our outward ſervice to God, that our Body as well as Soul, may glorifie him, to worſhip him, to give him thanks, to call upon him, to put my whole truſt in him. *1 Cor. 6. 28. Church Cat. Duty to God.*

Q. *What is Idolatry?*

A. The worſhipping any Idol or Image with the Worſhip which is due to God.

Q. *Do any act Idolatry?*

A. Yes. 1. The Heathens were very prone to it. For which ſome of their Authors blame them. (15) 2. The Jews were guilty of it in their Molten Calf and Brazen Serpent. 3. The Papiſts at this day practiſe it as much as the Heathens or Jews ever did. *Exod. 32. 2 King. 18. 4. Sir Chriſtopher Wyver againſt Popery, p. 65. Homil. of Eng. againſt Idolatry.*

Q. *How prove you the Papiſts to be Idolaters?*

A. 1. Their Images are of the ſame matter the Heathens or Jews were, wood, ſtone, *&c.* 2. They have the ſame form and ſhape, eyes, feet, hands. 3. The ſervice to them the ſame, unbaring the head, bowing the body. 4. Their Pleas alike, that they worſhip not the Image, but what is repreſented by it. 5. In the Papiſts adoration of the Croſs of Chriſt, they are guilty of groſs Idolatry. *For the ſign of the Croſs, or a Croſs where-ever ſeen, being adored by them, can be but a remembrance of that Croſs on which Chriſt was crucified, and their worſhip then muſt terminate in that thing repreſented, to wit, the Croſs of Chriſt; which is not a thing adorable, but its adoration argues its actors guilty of groſs Idolatry.* *B. Taylor's diſſwaſive. cap. 1. §. 8. cap. 2. §. 12.*

Q. *Why are we diſſwaded from Idolatry?*

A. 1. All Worſhip is due to God, with all our Heart, Mind, Strength, Might, Soul and Body. And then no part is left to adore a Creature, or Worſhip an Image with. 2. Saints and Angels are but Creatures, who have refuſed our Worſhip, and will not be rivals with God in Heaven for his Honour. 3. The Worſhipping any Creature pleads it in our eſteem to *Mat. 22. 37. Acts 10. 25. Rev. 22. 9.*

Exod. 32. 1. *John* 4. 24. *Deut.* 4. 15, *to* 28. *Calvin Instit. lib.* 1. §. 8. *B. Ushers answer to Jesuit. p.* 501. *Polydore Virgil. See Bishop Taylor's dissuasive, cap.* 1. §. 9. *Homil. of Eng. against Idolatry, Then which Tract can nothing be better against the rise and progress of Romes Idolatry.*

be God. 4. The rise of Idolatry was an unbelief of Gods being omnipresent; men make Images, because unless they see God along with them, they disbelieve his presence with them. 5. God cannot be represented by any Image, because he is a Spirit. 6. Christ as our Saviour, cannot be represented; because as he was so, he was God as well as Man; but his Deity cannot be pictured; and as Man only, he was not our Saviour, *yet as Man which only can be represented by any Image or Picture; It is nothing but a strong fancy can make us believe this is like Christ more than that picture, since Scripture leaves him undescribed, and the pictures of him are so various.* 7. Images of the Trinity expose the whole Trinity to scorn and derision, is derided by the Heathens, and esteemed folly by the Papists themselves. 8. God is more lively represented by any living Creature than by a dead Image. *An Image must be an Image or likeness of something; and if the Image of this thing represents God, much more must that thing its self whereof this is the Image: And so all Creatures, whenever we behold them, put us in mind of a Deity their Creator. And as others, so especially and most of all our selves, who were created in Gods Image, may remind us of God, and may supersede the use of Images; where-ever we are, we having a lively Image in our selves of Gods Spirituality and Eternity,* &c. 9. This Commandment expresly forbids Idolatry in all its kinds, and what hath tendency to it, as 1. The making of any Idol or Image of any thing in Heaven, Earth, Sea, *&c.* And 2. The bowing down or worshipping any of them so made. 10. Image Worship was not received in the Church of Christ for above 500 years, and then opposed by many Councils, and some Popes; and was not observed as it is now, till about 800 years since, as a * Reverend Prelate observes. 11. The Papists seem sensible of their breach of this Commandment by their Image-worship, and therefore that there might be no command against it, they raise out the second Commandment, nor do they keep it in their Catechism.

* B. *Pearson on Creed, Officium Beatæ Mariæ, Licensed by Pope Pius* 5 1512.

Q. What

Q. What is the Sanction of this Commandment?

A. 1. God is a jealous God; who will not give his Honour to another. 2. He will viſit this ſin not only on the perſon, but the poſterity of the Idolaters. 3. He reſerves mercy for thouſands of them and theirs who ſerve him. *Iſa.* 42. 8.

Q. Why are the poſterity of the Idolaters puniſhed as well as the Idolaters themſelves?

A. 1. God declares this for many reaſons; as to engage the Parents to abſtain from ſin, leſt they ſee themſelves and children ſmart for it. 2. To diſſwade children from treading in their Father's ſteps, leſt they thereby contract a double puniſhment. 3. God threatens but Temporal puniſhments, that by viſiting or correcting them with theſe, both Parents and Children might be kept from ſin, which will deprive both of all ſpiritual and temporal Mercies hereafter. 4. God evidenceth more mercy to encourage to duty, than he doth juſtice to diſſwade them from the ſin; he keepeth mercy for thouſands; he puniſheth but to the third and fourth Generation. 5. God may juſtly puniſh the children for the Parents fault. Traytors pollute their blood for their children, as well as ſelves, and their children oftentimes by the Laws of the Land ſuffer with their Parents for their Parents faults. *Dr. Arrowſmiths Aphoriſms, Exercit.* 5. §. 2, 4, 5.

Q. What is the third Commandment?

A. Thou ſhalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltleſs that taketh his name in vain.

Q. What is meant by God's Name?

A. 1. His Title and Attributes as Lord God, *&c.* 2. His Word and Ordinances, whereby his Name and Will is made known to us.

Q. What is meant by taking God's Name in vain?

A. 1. To uſe it, or his Ordinances, idly, without an Holy Reverence, and to ſome ſerious and good pur-

purpose. 2. To use them evilly, as in rash Oaths and Curses, Spells, Charms, *&c.*

Q. *What is here forbidden?*

Buxtorf. Heb. Lex 155.161. *Schikard's Heb. Gram.*

A. 1. All rash and idle naming of the name of God, whose Name the *Jews* would not write in a small piece of Paper, lest it might come to servile use, and have but of late dared to pronounce the name *Jehovah:* And as for God's Name *Jah*, which in its Numeral Letters amount to (15) they use it not, out of Reverence to God, but Number by two other Letters. 2. Here is forbidden all sinful use of God's Name in Blasphemy, Oaths, Curses, *&c.* 3. All lying and forswearing, whereby the God of Truth is called to Witness a Lye, which God and Man abhor, as Scripture and Heathens Witness. 4. All slight and abuse of God's Word and Ordinances. 5. All profession of Religion without a suitable practice, for they use the Name of God in vain, and live not accordingly.

Zech. 3.5. *Mal.* 3.5. *Prov.* 1.24. 26,28. *Titus* 1. *last*

Q. *What is here Commanded?*

Cat. Ch. of England.

A. 1. A Reverend esteem for, and use of God's Name, Attributes, Oaths, Word, Ordinances. An Honouring his Holy Name and Word. 2. A Life adorning the Gospel, and suitable to the Name of Christ.

Q. *What is the Sanction of this Precept?*

A. The Lord is a Jealous God, and will not hold him guiltless that taketh his Name in vain.

Q. *What is meant by this?*

A. It is a *Meiosis*, less is spoken than is intended; for if God will not hold him guiltless, it implies he will account him very guilty who taketh his Name in vain, and will punish him accordingly. As 1. The Blasphemer was to be stoned to Death, *Levit.* 24.11, 14,16,23. 2. The Lyar is a Child of the Devil here, and a Fire-brand of Hell hereafter. 3. The false Swearer is here cursed, and hath God a swift Witness as well as Judge against him. *So that it seems to be the strictest threat against the greatest sin of all the Commands.*

John 8.44. *Rev.* 21.8. *Zech.* 3.5. *Mal.* 3.4,5. *Dr. Rawleigh Serm. on Oaths.*

Q. *What*

Q. *What improvement do you make of this?*

A. 1. It ſhews us the extent of God's Service, not only to our Actions, but to our Words and Thoughts, *Jer.*4.14. *Mat.*12.36. *Pſal.*139.1. *to* 10. 2 It ſhould engage us to have a care of raſh Oaths and Lying, which is a great diſhonour to the God of Truth. 3. It ſhould oblige us to Glorifie God with our Tongues. 4. It ſhould engage us to improve all the means of Grace, whereby God diſcovers himſelf unto us for our good.

Q. *What is the Fourth Commandment?*

A. Remember that thou keep Holy the Sabbath Day, Six days ſhalt thou labour and do all that thou haſt to do, but the Seventh day is the Sabbath of the Lord thy God: In it thou ſhalt do no manner of Work, Thou, and thy Son, and thy Daughter, Thy Man-ſervant, and thy Maid-ſervant, Thy Cattel, and the Stranger that is within thy Gates. For in Six days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the Seventh day, wherefore the Lord Bleſſed the Seventh day and Hallowed it.

Q. *What is the deſign of this Commandment?*

A. A ſetting apart a time for the more Publick Worſhip of God, though our whole Life ſhould be a Serving him, yet ſome time is requiſite to be obſerved for an unanimous Solemn Publick Serving him.

Q. *Wherein is the Morality of this Commandment?*

A. 1. In obſerving a ſet time Solemnly ſet apart for God's Publick Worſhip. 2. In ordering that this be a ſeventh part of our time.

Q. *Why*

Q. *Why was the Jewish Sabbath changed into our Christian Lords Day, or their Seventh altered, and our first day of the Week observed?*

A. 1. Its Institution or Sanction was not only in
*Gen.*2. respect of the Creation, but of the Deliverance of
Deut. 5.15. the *Israelites* out of *Egypt*. Now, our Deliverance by Christ was Typified by their Deliverance from *Egypt*, and was far greater than theirs, and therefore might reasonably have a day set apart in Remem-
B. Pearson on Creed, 264,265. brance of it. And the Sanction of the Sabbath in Remembrance of that Deliverance, might equally Typifie the Observation of our Sabbath on the day of
B. Taylor's holy Living, p.290. our Deliverance, since its Observance was not strictly confined to the remembrance of the Creation. 2. The
*Exod.*12.1. change of the Seventh day to the First, seems to be Typified in the changing of the Seventh Month before the *Israelites* came out of *Egypt*, into the First
*Psal.*110.3 Month after it, by God's own appointment. 3. Its change is Prophesied of in that *Psalm* which relates to Christ's Prophetick Office, where his People are said to be a willing People in the day of his Power, in the beauty of Holiness. Or as it is in our Divine
Psal. 118. 22. Service, The People shall Offer thee Free-will Offerings with an Holy Worship, in the day of thy Power. Now, the day of Christ's Power was that day of his
Mat. 28.1. Resurrection, wherein he manifested his Conquest
Psal. 118. 24. over Death, Hell, and the Grave; and that was on the First day of the Week. And we will rejoyce and be glad in it. 4. Christ was Lord of the Sabbath Day, and might alter it; and by his Presence twice
John 20. 19,26. amongst his Disciples, met together and Celebrating the Duties of that day, Blessing them, and pronouncing Peace to them, warranted their Practice, and
Fox's Acts Evidenced its Divine Authority. 5. The Practice of
*(a) Vol.*1. p.69,70. the Church in the Apostles time, *Joh.*20. 1 *Cor.*16.1.
*(b) Vol.*1, p.134. and ever since. (*a*) It was much observed in *Justin Martyr*'s time, 167 Years after Christ. (*b*) *Constantine* the Great commanded its being kept Holy. And
*(c) Vol.*1. p.203. (*c*) *Edgar* King of *England* Commanded the same here, about

about 959 years after Chriſt. 6. The Commandment is fulfilled, though the ſeventh day be changed to the firſt, for the foregoing reaſons, yet is a ſeventh day kept ſtill. *The firſt day is obſerved becauſe of Chriſt's Reſurrection for our Redemption, and every firſt day, which is every ſeventh day after Chriſt's Reſurrection, is obſerved in memory of our Creation, our Gracious Redeemer being alſo our Great Creator.* 7. Our Churches Service pleads its Divine Authority, in that after the rehearſing this Fourth Commandment, as well as after the other, it puts us in mind to beg of God to incline our hearts to keep this Law; which implies, that our Church thinks our Chriſtian Sabbath kept on our firſt day of the Week, to be of Divine Authority, and that in our due keeping of that we obſerve this Commandment.

B. Pearſon on Creed, p. 265.

Communion Service in Command.

Q. *Is the Commandment Moral, and Obliging us?*

A. 1. Yes: it had the ſame Author the other had, the Eternal God. 2. Its Obſervation was inſtituted before any Ceremony was, before Chriſt was promiſed, or any Type of him manifeſted. 3. It was enjoyned to the Stranger as well as the Jew. 4. God uſually accounts it as a ſign between him and his People for ever. 5. Examples on God's Judgments on its Profaners, *Exod.*35.2. *Jerem.*17.27. 6. It is ſtill a Command in force, elſe there are but Nine Commandments, and the Authority of the Law-maker, God himſelf, is oppoſed.

*Gen.*2.2. *Ezek.*31. 13,14,15. *Num.*13.32

Q. *What is in this Commandment diſſwaded from?*

A. 1. All want of due Preparation for the Obſervance of our Sabbath. 2. All Worldly Employs that might be done before, or ſafely may be omitted till the day after. 3. All ſins and ſinful Pleaſures and Paſtimes. 4. All neglect of God's Ordinances in publick, and of Family Duties in private.

*Iſa.*58.13. *Neh.*13.15, 19,20.

Q. *What is here Commanded?*

A. 1. To reſt from all unneceſſary works of our Calling. 2. To Dedicate that reſt to God, and to ſpend every day as a reſt from ſin. 3. To Sanctifie the

the Sabbaths reſt, (1) By publick and private Acts of Religion. (2) By works of Mercy and Charity towards our Neighbours.

Q. *What are the Motives to enforce the Obſervance of this Precept?*

A. 1. It is introduced more ſolemnly than the reſt, with a *Remember*. 2. It is placed between both Tables, as if both depended on its Obſervance, or if as the laſt of the firſt Table, its Obſervance perfects our Duty towards God. 3. It is highly reaſonable. God might have commanded ſix days for his own Service, and have left us but one day for our Employs; but he requires but one, and leaveth us ſix. 4. We have no reaſon to expect a Bleſſing on our days of Labour, if we neglect our Duties to God in his day of Worſhip. 5. It is delivered both Negatively and Affirmatively, that we might no ways avoid its Obligation. 6. God himſelf, Chriſt himſelf, and the Men of God in all Ages have been exemplary in its Obſervance. 7. It is a great Priviledge to any People to be admitted to ſpeak to God in making known their wants, and to have God ſpeaking to them, in making known their Duties in the Ordinances of the day. A Famine of the Word is the worſt of puniſhments. 8. Sabbath-breaking hath generally been a ſin pulling down Vengeance on Nations. *And indeed God may juſtly remove means of Grace from thoſe, who ſo neglect and ſlight them, and, it may be feared Judgments may hang over us, when mens Tongues cry louder to damn themſelves, than to obtain Mercy from God.*

Gen. 2. *John* 20. *Ezek.* 20. *Amos* 8.11. *Amos* 8. 5, 8,11.

Q. *What improvement ought to be made of this Commandment?*

A. 1. To lament the ſlight and abuſe God's Ordinances have met with among us, which may juſtly provoke God to remove his Goſpel from us. 2. It may teach us for the future to prize and improve them better. 3. To take care not only our ſelves but our Families alſo ſerve God; our Children have God for their Father,

Rev. 2. & 3 *Chap.* *Phil.* 1.27. *Joſh.* 24.15

Father, and our Servants have him for their Maſter; both ought to ſerve him.

Q. *What is the ſum of the Commandments of the Second Table?*

A. That I love my Neighbour as my ſelf, and do to all Men as I would they ſhould do to me. *Church Cat. Duty to Neighbour.*

Q. *What do the Commandments of the Second Table reſpect?*

A. The Duty to be performed to our ſelves and Neighbours, in relation to Soul and Body, Life, Eſtate, and Reputation.

Q. *What is the Fifth Commandment; which is the firſt of this Second Table?*

A. Honour thy Father and thy Mother, that thy days may be long in the Land which the Lord thy God giveth thee.

Q. *What doth this Commandment engage?*

A. 1. A laying aſide all undue Thoughts, unbecoming Speeches, or unſuitable Actions in any of our Relations. 2. A performing of all due Honour, Love, Fear, Care, Obedience, and other Duties to all our Relations.

Q. *What Relations may man herein be conſidered?*

A. 1. Some more eſpecially implyed. As 1. The Relation of Nature, as Parent and Child, whereby we have Duty to pay to Natural Parents. 2. That of Magiſtrate and Subject, where our Civil Parent is conſidered. 3. That of Miniſter and People, where our Spiritual Parent is obſervable. 2. Some more remote Relations may yet be hence inferred; as, 1. Conjugal of Husband and Wife. 2. That of Maſters and Servants. 3. Of Age and Youth. 4. Of Rich and Poor. *In all theſe Relations and Conditions Man may be conſidered, and every one of them commands Duty from him.*

Q. *What are the Duties of the Natural Relation of Parents and Children?*

A. 1. The Parents Duties are, 1. To instruct their Children in the Fear of God. 2. To provide for them. 3. To correct them for evil. 4. To dispose of them to Callings and in Marriage. 5. To be a good Example to them. 6. To pray for, and pray with them. 2. Childrens Duties to their Parents are, 1. Love. 2. Honourto their persons. 3. Obedience to their lawful Commands. 4. Vindication of their Reputation. 5. Relieving their wants to their powers. 6. Praying for them.

Eph. 6.1,4. *Colos.* 3.21. *Eph.* 6.2,3. *Colos.* 3.20.

Q. *What are the Duties of your Civil Relation of Magistrates and Subjects?*

A. 1. The Duties of Magistrates are, 1. To establish the true Religion. 2. To protect their People. 3. To preserve Peace if it may be. 4. To punish Sin. 5. To be a good example in the observance of the Laws. 6. To promote the good of the Nation. 7. To pray for his People. 2. The Duty of Subjects are; 1. Honour. 2. Obedience active to all lawful Commands, and passive to others, suffering the punishment of the Law, not rebelling against the Law-maker. 3. To pay Tribute and Taxes. 4. To defend with Lives and Estates their Person and Kingdom. 5. To vindicate their Reputation. 6. To discover what Conspiracies they know of. 7. To pray for them.

Rom. 13.3. *Rom.* 13.4. *Calvin. Instit. l.* 1. *ca.* 4 *Homil. of Engl. on Obed.* *Rom.* 13.1. 2,5,6.

Q. *What are the Duties of your Spiritual Relation of Ministers and People?*

A. 1. The Duties of Ministers are, 1. Study. 2. Preaching to, and 3. Praying for and with the People. 4. Love. 5. Reproof. 6. Exhortation. 7. Example of Good. 8. Visiting Sick. 2. Duties of People are, 1. To attend Ordinances. 2. To obey what is directed. 3. Love. 4. Honour. 5. Pay dues to him. 6. Pray for him.

1 Tim. 4.14, 15,16. *2 Tim.* 4.2, 3. *Heb.* 13.17. *Eph.* 6.19.

Q. *What are the Duties of the Conjugal Relation?*

A. 1. The Duties of the Husband are, 1. Love to Soul and Body of Wife. 2. A due esteem of her. 3. Protection. 4. Provision for her. 5. Fidelity. 6. Prayer with and for her. 2. The Duties of the Wife

Eph. 5.15. *Col.* 3.19. *1 Pet.* 3.7. *Eph.* 5.26.

Wife are, 1. An honourale eſteem of her Husband. 2. Outward reſpect. 3. Love to Soul and Body. 4. Obedience to his fit requeſts. 5. Fidelity to Body and Eſtate. 6. Joynt endeavours for the good of their Family. 7. Prayer for him. 8. Meekneſs towards him. *Col.*3.18. 1 *Pet.*3.1, 2,3,4,5,6.

Q. *What are the Duties of Maſters and Servants?*

A. 1. The Duties of Maſters are, 1. To take care they ſerve God. 2 To provide convenient things for them. 3. To command nothing but what is lawful to be performed by them. 4. To pay their dues of Wages. 5. Meekneſs to them. 6. Prayer for and with them. 2. The Duties of Servants to Maſters are, 1. Sincerity. 2. Honour. 3. Obedience to lawful Commands. 4. Fidelity. 5. Submiſſion to puniſhments. 6. Prayer for them. *Epheſ.* 6.9. *Col.*4.1,2. *James* 5.4. *Eph.* 6.5,6. *Col.*3.22.

Q. *What are the Duties of the Aged and Youth?*

A. 1. The Duties of the Aged are, 1. Stedfaſtneſs in the Faith. 2. Inſtruction of Youth. 3. To communicate Experiences. 4. To be Exemplary. 5. To prepare for Heaven. 2. The Duties of Youth are, 1. To honour the hoary Head. 2. Obey their good advice. 3. Obſerve their good example. 4. To Devote themſelves to God betimes. *Prov.*16. 13. *Eccle.*12.1.

Q. *What are the Duties of the Rich and Poor?*

A. 1. The Duties of the Rich are, 1. To be rich in good Works. 2. Humility. 2. The Duties of the Poor are, 1. Humility. 2. Contentment. And 3. To prepare for a better Eſtate in another World, *James* 2.5. 1 *Tim.*6.17

Q. *What is the Sanction of this Commandment?*

A. That thy days may be long in the Land that the Lord thy God giveth thee.

Q. *What doth this import?*

A. 1. That the not performing the Duties of this Commandment may cauſe God or his Magiſtrate, to cut us off as Malefactors. 2. That the performance of them tend to the continuance of our Lives by God's bleſſing. 3. May entitle us to Heaven, of which the Land here meant was a Type.

Q. *What improvement do you make of this Commandment?*

A. That we can be in no Relation or Condition but God expects Duty from us, and we ought to perform it.

Q. *What is the Sixth Commandment?*

A. Thou shalt do no Murther.

Q. *What is here forbidden?*

A. 1. All actual Murther of our selves or others. 2. All with-holding due Relief from our selves or others, whereby Life may be lost. 3. Exposing our selves or others to manifest dangers. 4. Malice and
1 *Joh.*3.15 Envy, the Murther of the Heart. 5. To hurt no body by word or deed.

Q. *What is here commanded?*

A. 1. The preservation of our own and others Life and Health. 2. Peace and Love amongst us.

Q. *What is the Seventh Commandment?*

A. Thou shalt not commit Adultery.

Q. *What is here forbidden?*

A. 1. All unclean thoughts and desires. 2. All cor-
*Ephes.*4.29. rupt and obscene Speeches. 3. All lewd Acts, as Fornication, Adultery, Incest, Sodomy, Buggery. 4. All luxurious Eating and Drinking which tend to it. 5. All wanton gestures which may tempt to the sin.

Q. *What is commanded?*

A. To keep our Bodies in Temperance, Soberness
*Tit.*2.11. and Chastity.

Q. *What is the Eighth Commandment?*

A. Thou shalt not Steal.

Q. *What is here forbidden?*

A. 1. All close or open Theft. 2. All Circum-
1 *Thes.*4.6. venting, Cheating, and Oppression by reason of the want or ignorance of those we deal with. 3. All false Weights and Measures whereby is stollen what would make them just.

Q. *What*

Q. *What is here required?*

A. 1. A juſt dealing in all things. 2. Contentment. 3. Labour in our Occupations. 4. A care to preſerve our own and our Neighbours good.

Q. *What is the Ninth Commandment?*

A. Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.

Q. *What is here forbidden?*

A. 1. All raſh Oaths and Perjury. 2. Lying and Slandering. 3. Tale-bearing and Tale-hearing, whereof one hath the Devil in his Tongue, the other in his Ear. 4. All Subornation of others to be falſe Witneſſes.

Q. *What is commanded?*

A. 1. A preſerving our own and others Credit. 2. Speaking and Witneſſing Truth.

Q. *What is the Tenth Commandment?*

A. Thou ſhalt not covet thy Neighbours Houſe: Thou ſhalt not covet thy Neighbours Wife, nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor any thing that is his.

Q. *Why is this Commandment ſet down, ſince it is implied in the other Nine?*

A. Leſt being only implied in them, Men might through their corruption, ſuppoſe they might entertain evil Thoughts, and be guiltleſs.

Q. *What is here forbidden?*

A. 1. All evil Concupiſcence and Luſt. 2. All envy at, or Covetouſneſs of any thing that is our Neighbours.

Q. *What is here commanded?*

A. 1. Diligence in our Callings. 2. Contentment with our Eſtate. 3. A ſuppreſſion of our deſires after other Mens poſſeſſions.

And now let us put a period to the Decalogue with our Churches Prayer, Lord have Mercy upon us in the pardon of our past sins; and incline our Hearts for the future to keep thy Laws.

SECT. III.

Q. *IS Man able to fulfil the Law of God?*

A. No; not without God's Grace assisting him. 1. Because since *Adam*'s Fall all Men have their Souls and Bodies depraved. 2. They have an averseness from all good, and a proneness to all evil. 3. Have a corrupt Heart ready to betray them to the least Temptation. 4. Have Enemies to engage with, too powerful and mighty therein. 5. The nature of the Duties are Spiritual, and require more than a Natural power to perform them.

Rom. 3. *at large.*

Phil. 2.13, 14.

Q. *By what means may Man gain assistance from God to do his Will?*

A. By diligent faithful prayer, which through Christ is prevalent, 1. To protect from all troubles Temporal, Spiritual, Eternal. 2. To supply all wants of all good.

James 1.5. *Joh.* 14.13.

Q. *What is the Rule for Prayer?*

A. That which was made by our Lord and Saviour, and by him recommended to his Disciples and us.

Q. *Rehearse the Lords Prayer.*

A. Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth as it is Heaven. Give us this day our daily Bread, and forgive us our Trespasses, as we forgive them that Trespass against us. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, and the

Mat. 6.9, *to* 13.

the Power, and the Glory for ever and ever. *Amen.*

Q. *Is this a preſcribed Form?*

A. 1. We may uſe it ſo, Chriſt's words being, *When ye pray, ſay, Our Father,* &c. 2. We ought to conform all our prayers to it: *When ye pray ſay after this manner.* *Luke* 11. 22.

Q. *Are Forms of Prayer lawful?*

A. Yes. 1. Chriſt gives a plea for it in the Lord's prayer. 2. Unity of petitions in a Congregation pleads for it. 3. If every one was left to his particular Addreſſes, it would tend to confuſion in a Congregation. 4. It is a great help to weak Chriſtians, who are hereby inſtructed what to pray. 5. It may be better accompanied with Zeal than other prayers, becauſe its Petitions are known by the praying perſon, and may be ſuited with Affection. 6. Men are more confined to the conceived prayer, or extempore prayer of any perſon, than to a Form of prayer; becauſe in a Form they know what will be prayed for, and what petitions will be uſed, and ſo know how to ſuit them, and what to ſay Amen to, whenas in a conceived or extempore prayer, the hearer knows not what to ſay Amen to, till the Petition be expreſſed, which probably may then be ſo erroneous or Blaſphemous, as it ought not to be joyned with.

Q. *What are the parts of this Prayer?*

A. Three. 1. A Preface. 2. Its Petitions. 3. Its Concluſion.

Q. *Which is its Preface?*

A. Our Father which art in Heaven.

Q. *What is here obſervable?*

A. 1. That God alone is the object of our prayer, who is here ſet out to us by what may encourage our Addreſs as a Father, who is willing, and as one Almighty in Heaven able to help us. 2. That the perſons praying ſhould be publick ſpirited, not praying

ing ſolely for themſelves, but alſo for others: It is not My, but Our Father.

Q. *Why is God only to be prayed to?*

A. 1. He only hears our prayers. 2. Is only to be believed in. 3. He is only Omnipreſent where ever we pray. 4. He is only Omniſcient to know our wants, and our ſincerity. 5. He is only Omnipotent to grant all our deſires. 6. Prayer is part of a Divine Worſhip, not to be given to any Creature. 7. To pray to any Saint or Angel, ſuppoſeth them to be Omnipreſent, Omniſcient, and Omnipotent, and ſo makes them Gods. 8. God is ever ready to hear us, and our Saviour ever ready to intercede for us, *Heb.*7.25. 9. We know not who are Saints, and what their State and Condition is. 10. We need not Mediators to God as we do here to Princes, God and Chriſt invite us to come. 11. Prayer to Saints was an Error of *Celſus*, and derided by Heathens.

Ames. Bell. Enervat. Tom.2. ca.3

B. Taylor's diſſwaſive, l.2. ſect.9.

Hom. of England on Prayer.

A. Biſhop Uſher againſt Jeſuit. p.42.

Q. *What encouragement doth God's being our Father, give us to Pray?*

A. 1. It aſſures us that God is willing to help and ſupply us. 2. That as Children we may ſafely go to God our Father for ſupplies. 3. It is a great comfort againſt the infirmities attending our beſt Duties, that we pray not to a critical obſerver of our Words, who may mark what is done amiſs, but to a merciful Father, who kindly accepts of his Childrens endeavours.

Rom. 8.32.

Q. *What doth Gods being in Heaven denote?*

A. 1. His Power. 2. His Majeſty.

Q. *Why is Gods Power conſiderable in our Prayers?*

A. 1. Becauſe we cannot ask more than God can give us; *Natural Parents may be willing, but cannot often help their Children: But our Father both will and can.* 2. To teach us if we have not what we deſire, it is not for want of power in God, but either, 1. Becauſe we ſinned in asking what was ſinful. Or, 2. What was not convenient. Or, 3. We deſired it for bad ends. Or, 4. To try our Affections in prayer.

James 4.3. *Prov.*1.16.

Or,

Or, 5. To re-mind us of our often denying God's calls to Holineſs.

Q. *What doth God's Majeſty in Heaven teach us?*

A. 1. The Glory of our Father, A God in Heaven. 2. His Condeſcenſion in admitting us on Earth to have a Communion with him. 3. The great priviledges prayer admits us to, which is to ſpeak to the great God, and is the greateſt honour Creatures can enjoy. 4. The great Honour of Chriſtians who are Children of ſuch a Father. 5. To have a due Reverence for God, and to be humble in prayer. 6. To come with ſuitable Affections, Love to God, and deſire for what we pray. 7. Earneſtneſs in prayer, God loves Importunity, and uſeth much to us. *Dr. Saywell Orig. Plots pag. 427. Mar. 15. Rev. 3. 20.*

Q. *What learn you from the perſons Praying, expreſſed in the plural Number,* Our Father?

A. 1. That there is a Communion of Saints one praying for another. 2. That we, as of that number, ought to pray for others as well as our ſelves.

Q. *Are we obliged to pray one for another?*

A. 1. Precepts to it enforce it. 2. The practice of Chriſt and his Apoſtles invite to it. 3. Others pray for you. 4. Sin equally damning to all. 5. All want Pardon and Grace. 6. All have the ſame enemies without, and the ſame corruptions within. 7. All have the ſame to God to hear, the ſame Chriſt to intercede for them, and the ſame Holy Ghoſt to aſſiſt them, and the ſame promiſes to encourage them. 8. This is an act of Love, which the pooreſt may ſhew each other.

Q. *How many Petitions are there in the Lords Prayer?*

A. Six. The three firſt reſpecting chiefly God's Glory. The three laſt our Good eſpecially.

Q. *What is the firſt Petition?*

A. Hallowed be thy Name.

Q. *What is meant by* Name *here?*

A. God's Name, Titles, Attributes and Ordinances, any thing whereby he is pleaſed to make known himſelf to us.

Q. *What*

Q. *What is meant by its being Hallowed?*

A. 1. Our having a ſuitable eſteem and reverence for them. 2. A ſpeaking honourably and reverently of them. 3. A vindicating them, and an endeavouring they may be Hallowed by others alſo.

Q. *What then do we pray for in this Petition?*

Cat. of Ch. on Lords Prayer. *A.* That our Lord God our Heavenly Father would ſend his Grace unto me, and unto all People, that we may duly eſteem of, ſpeak of, and act ſuitably to thoſe ways whereby God is pleaſed to make known himſelf to us. *And thus what God commands in the Third Command, we pray we may be enabled to perform in this Petition.*

Q. *What is the Second Petition?*

A. Thy Kingdom come.

Q. *What is deſired herein?*

A. That God's two-fold Kingdom of Grace in this, and Glory in another World may haſten as to us; and it implies theſe requeſts: 1. That God would be pleaſed in order to the bringing Jew and Gentile, all the World to his Kingdom of Grace, to make known the Goſpel and means of Grace in all parts, and to make them efficacious, or elſe by ſome other diſpenſation to bring them to the true and ſaving knowledge of himſelf and his Chriſt. 2. I here pray, that I and all who enjoy God's Ordinances, may by God's Spirit be converted and tranſlated into his Kingdom. 3. That I and all his People may willingly obey and ſerve him as our King. 4. That his Kingdom of Glory may haſten, when all his and our enemies ſhall be deſtroyed, our ſins and troubles have a period, and our Souls and Bodies be glorified.

Pſal. 2. 8. *Med. lib.* 4. *p.* 766, 767. *Rev.* 7.

Q. *What then is the ſum of this Petition?*

A. 1. I pray that the God of all Grace would by his Spirit and Word, or by other means, Convert me and all his People, and as our King would ſubdue in us all his and our Souls enemies, our ſinful Luſts, and enable us to pay him all due Obedience, and ſo prepare us all to meet him as King of Glory, which King-

Kingdom of Glory I deſire may haſten to end God's diſhonour, ſinners impiety, the Godly's troubles, and that God may be for ever glorified in the eternal Hallelujahs of his people.

Q. What is the third Petition?

A. Thy Will be done in Earth as it is in Heaven.

Q. What is herein conſiderable?

A. The matter and manner of the Petition.

Q. What is the matter or thing prayed for?

A. 1. An obedience to God's Will, that we may ſerve and obey him as we ought. 2. A ſubmiſſive contentedneſs under all corrections and diſpenſations of poverty, affliction, perſecution. *We pray his Will may be done, and ought not to murmur when it is done, though it pleaſe us not, as in Troubles, Afflictions, and Perſecutions.*

Q. What is the manner after which we pray God's Will may be done?

A. That it may be done on Earth as it is in Heaven.

Q. What doth that teach us?

A. 1. We pray it may be obeyed by all. All in Heaven ſerve him. 2. That we might ſerve God not only ſo univerſally, but as ſincerely, though it cannot be with that perfection.

Q. What then is here prayed for?

A. That the God our Father, King of Grace and Glory, would ſo guide the thoughts, words, actions of me and all others through the whole Earth, that we may all without Hypocriſie ſerve him in Soul and Body, and quietly reſt contented in that ſtate the All-wiſe God our Father hath placed us in.

Q. What is the firſt Petition concerning our ſelves eſpecially, which is the Fourth in the Prayer?

A. Give us this day our daily Bread.

Q. What is meant by Bread?

A. 1. Chriſt Jeſus the Bread of Life. 2. God's Word and Ordinances the Food of our Souls. 3. All Neceſſaries for our comfortable ſubſiſtence reſpecting our outward ſtate, Life, Health, Food and Raiment convenient for us.

Q. Why

Q. *Why do we pray for* Daily Bread?

Acts 17.28 *A.* 1. To teach us we cannot subsist one day without God's Blessings. 2. To re-mind us of our daily dependance on God; so that we should not account what we enjoy (*) our gettings, but God's Blessings. 3. To oblige us to pray daily; if Blessings be worth having, they are worth our asking for. 4. To dissuade from an anxious carefulness for many days or a long time; we know not what a day may bring forth: and God is every day ready to grant what we every day want and pray for.

(*) Θεόσδοτα. *Hesiod. opera. l.* 1. *v.* 318.

Mat. 6.25. *to the end.*

Q. *Why are our enjoyments asked as an Alms from God?*

A. 1. To humble us (who are apt to be proud) by shewing us to be Beggars. 2. To teach us we deserve nothing at God's hand; what we have God gives. 3. To engage our importunity in prayer as Beggars, who knowing their wants, will scarce receive a denial where they know their wants may be supplied.

Q. *What then is the sum of this Petition?*

A. I pray that God would be pleased to send to me and to all people, those things which be necessary both for their Souls and Bodies: And we and all his people owning our dependance on him, may daily seek our relief from him.

Q. *Which is the Fifth Petition, the Second concerning our selves?*

A. Forgive us our Trespasses, as we forgive them that Trespass against us.

Q. *Why are Sins in some places called Debts?*

A. 1. Because our Obedience is due to God, and not being paid, we are Debtors to God. 2. We sinners as Debtors are exposed to the Censure of God's Law.

Q. *What is the importance of this Petition?*

A. 1. An acknowledgment that we sin daily, and daily need ask God's pardon. 2. A begging of God to pardon us. 3. A desiring God to pardon our Offenders. 4. A desire to be forgiven by God, as we forgive those who offend us.

Q. *Doth*

Q. *Doth not this lay a great engagement on Chriſtians to forgive each other?*

A. Yes; 1. None can offend us ſo much as our ſins have offended God. 2. If we forgive our Brother's ſmall offences, God will forgive our greater. 3. Unleſs we forgive our Brother's faults, God will not pardon our Crimes. 4. He who prays and forgives not his Brother, calls for a curſe on himſelf, and deſires he might not be forgiven his ſins. *Mat.* 6.14, 15. *Mat.* 18. *latter end.*

Q. *Are we bound to pray for pardon of ſins daily?*

A. 1. Yes: Scriptures witneſs none are without ſin. 2. It is confeſſed by all our mouths that we are ſinners; And have gone aſtray like loſt Sheep. 3. Our very prayers are ſinful; we are too cold in our greateſt heat, and our thoughts wander in our neareſt Addreſſes to God. 4. Sin if not pardoned, is Damning. 5. We cannot expect a Pardon unleſs we pray for it. *Hooker on Habak.* 4. *Mornæus de Relig.ca.*16 1 *Joh.* 8.9, 10.

Q. *What is the ſum of this Petition?*

A. That the God of all Mercies would through the Merits and Mediation of Jeſus Chriſt, through whom he is my Father, forgive me my ſins whenever acted, and however aggravated; and that he would encline my heart to a free pardoning and forgiveneſs of thoſe who offend me.

Q. *What is the ſixth Petition; the laſt and third concerning us?*

A. Lead us not into Temptation, but deliver us from Evil.

Q. *What is meant by Temptation?*

A. 1. Temptation by Satan to any ſin. 2. Temptation from God as trials of our Graces. *James* 1.5.

Q. *What is meant by God's leading us into Temptation?*

A. 1. By permitting what he may be pleaſed to hinder, Satans tempting. 2. To leave us in the temptation, ſo as to ſin; or under affliction, ſo that we ſin againſt him.

Q. *What then is here prayed for in this part of the Petition?*

A. 1. That Almighty God our Father would preſerve us and all his People from our Ghoſtly Enemies, as far as he ſeeth good for us; and that however God pleaſe to ſuffer us to be tempted, that he would be pleaſed to preſerve us from ſinning by yielding to the Temptation, and would give us his Grace which may enable us to put Satan to flight, and may deliver us from the Temptation. 2. That in all Afflictions from his hand, or for his cauſe and ſake, he would not leave us to our ſelves, but that he would mercifully ſupport us under them, and in his due time deliver us out of them.

1 Cor. 10. 13.

Iſa. 41. 10, 11.

Q. *What is the other part of the Petition?*

A. Deliver us from Evil.

Q. *What is the Evil here prayed to be delivered from?*

A. 1. The evil one Satan, as tempter and accuſer, who is the Author of all Evil. 2. The evil of Sin, and its Conſequents, Damnation. 3. The evil of Afflictions ſo far as God ſeeth good for us.

Q. *The Preface and Petitions of the Lords Prayer being conſidered, what remains?*

A. The concluſion in theſe words, *For thine is the Kingdom, the Power and the Glory, for ever and ever.* Amen.

Q. *Is this a part of the Prayer?*

A. 1. One Evangeliſt Records it ſo from our Saviours mouth. 2. It may fitly be added to denote God's ability to help us, and to evidence our Faith that he can grant our deſires.

Mat. 6.13. *Leigh's Body of Divinity, p.*85.

Q. *What is meant by* Thine is the Kingdom?

A. 1. An aſcribing all Soveraignty over us to him, who as he may ſay, ſo he can introduce his Kingdom into our Hearts, and engage us as his Servants to Obey him. 2 It is an acknowledgment of our being his Subjects, and a reſigning our ſelves to the Obedience of him.

Q. *What is meant by thine is* the Power?

A. That we believe God is able to grant the ſupplies we deſire, and to protect us from the dangers from which we pray to be delivered.

Q. *What*

Q. *What is meant by thine is* the Glory?

A. 1. An aſcribing all Honour and Glory to him of all the Gifts, Graces, Deliverances, Bleſſings we enjoy, and do daily receive. 2. A belief that ſince the Glory we deſire hereafter is his, we need the leſs doubt our deſires after it ſhall be granted, and we with our Father of Mercies and God of Glory be Happy.

Q. *What is meant by that Eternity aſcribed to God in the words,* For ever and ever?

A. 1. That God is what he was, and will be what he is for ever, without any variableneſs or ſhadow of changing. 2. That all Kingdoms, Power, Glory, that all Creatures have, do, or ſhall enjoy, are derived from him, centred in him, and are to be aſcribed to him. 3. That at all times in every Age we have encouragement to pray, he continues for ever. A God who hath Kingdom, Power, Glory. *Jam.* 1.17. *Rev.*1.8.

Q. *What is meant by the word Amen?*

A. It is either, 1. An aſſent that I believe theſe things to be ſo. Or 2. An earneſt deſire they may be ſo: Wherefore I ſay *Amen*, So be it.

Q. *Is this a perfect Pattern or Form of Prayer?*

A. Yes. 1. Chriſt our Saviour its Author preſcribes it as ſuch. 2. It contains all Honour due to God, and petitions for all good to us. 3. It contains all parts of Prayer, as confeſſion of ſins, begging pardon for ſin, and deliverance from Evil. Petition for all good, Interceſſion for others in all its Petitions. Give and forgive. And Thankſgiving in its concluſion, aſcribing all Honour, *&c.* to God. *Walter Brute in Fox Acts vol.*1.*p.*649 *B. Wilkins of Prayer. Bowles de cura paſtorali, lib.* 2. *p.*195. *ca.*6

Q. *What are the properties of a Chriſtian Prayer?*

A. 1. To pray for Spiritual and Eternal Mercies chiefly, and for good ends. 2. To pray for Temporal Bleſſings with ſubmiſſion to God's Will. 3. They muſt be fervent, not idle. 2. With Humility. God is Holy, we Sinners. 3. In Faith, he is able and willing to grant our deſires. 4. Sincerely without Hypocriſie. 5. In Love to our Brethren. 6. Importunate and conſtant without fainting. *Jam.* 5.16.

Q. *What are the kinds of Prayer?*

A. Private in our Closets or Families, or Publick in the Church.

Q. *What Reasons are there for private Prayer?*

A. 1. Christ's frequent example. 2. We have private sins, which we are ashamed paticularly to confess in publick, and private wants which we are unwilling to discover, both which we may in private make known to God without upbraiding. 3. Its neglect is a sign of Spiritual danger and death. 4. Its Practice a sign of a Christian. *The Natural Child, if alive, cries, and the Child of God Prays,* Acts 9. 11. 1 Cor. 1. 1. 5. This will evidence our sincerity; Publick prayers may be to gain Opinion of Holiness to us, or applause of others: Private will manifest our uprightness. 6. God takes cognizance of them, and will hear them, and grant their Petitions.

B. Taylor's Holy living, p. 298.

Hooker's Polity, lib. 5. §. 23.

Mat. 6. 6.

Acts 9. 11.

Q. *Why ought we to pray with our Families?*

A. 1. Our Children have God for their Father, and our Servants have him for their Master, and both are bound to serve him. 2. Christ and his Family, his Apostles, often prayed together. 3. Our Family hath the same enemies to be delivered from, need the same pardon, the like Blessings, and are in equal danger with our selves, and have the same promises of and right to Blessings as we. 4. Else we cannot expect a Blessing on the Labours of our Family. 5. We meet together in all natural actions, as eating, drinking, sleeping; let us pray together. 6. We work together in all worldly employs, let us pray together for a better World. 7. Yea, we sin together too often, let us pray together for pardon. Then, 8. The threats against prayerless Families may awaken to it. 9. The sad appearance such may expect to have at the Throne of God's Justice, who never or seldom meet together before God at the Foot-stool of his Mercy-seat by prayer. 10. The great advantages that Family-prayer hath attending it.

Jer. 10. 25.

Q. *What*

Q. *What reaſons are there for more publick Prayers, as in a Church or Congregation?*

A. 1. Hereby God is more glorified; every one and all of them owning their dependance on him, and expectance of Mercies from him. 2. Publick wants in the Nation, or publick Calamities on it, call for publick Prayers to remove the one, and to gain ſupplies for the other. 3. We all add to the ſins of the Nation where we live, and ſhould all joyn in prayers for its pardon; and we all partake of publick Mercies, ſo we ſhould every one return thanks. 4, Publick prayers are moſt prevalent. 5. It is the practice of all Nations to invocate or pray to God, eſpecially in their adverſity, however God is ſlighted by them in proſperity.

2 Chron. 7. 14.

Joel 2. 13, 15.

Q. *What is yet remaining of the Catechiſm?*

A. The Doctrine of Sacraments.

Q. *Why is that conſidered in the Catechiſm?*

A. 1. It is a great part of Religion. 2. That we might not only be acquainted with our Duty to God, but alſo of what we receive from God. 3. That the Catechiſm might be a compleat Compendium of Divinity.

Q. *How many Sacraments hath Chriſt Ordained in his Chuch?*

A. Two only ar generally neceſſary to Salvation, that is to ſay, Baptiſm and the Supper of the Lord.

Q. *Why is there but two Sacraments?*

A. 1. To correſpond with the two under the Law, Circumciſion and the Paſſover. 2. The other pretended Sacraments are not ſo properly, nor as ſuch are they appointed by God's Word.

Q. *How are theſe Sacraments ſaid to be abſolutely neceſſary to Salvation?*

A. 1. They are not ſo abſolutely neceſſary, as that perſons not receiving them (where through perſecution they cannot, or where they being not

Leigh's Body of Divinity, p. 910.

rightly administred, they dare not receive them)
Gen.17. shall fail of Salvation; God dispensed with the
Josh. 5.45. *Israelites* breach of Circumcision in the Wilderness,
Hooker's though it was strictly commanded. 2. They are ne-
Polity, lib.5 cessary as means to be used, being Seals of the Co-
§.60,61. venant of Grace, applying God's Grace to every one receiving them aright. 3. They are thus far absolutely necessary in an Established Church, that they
Gen.17.14. who slight them, or wilfully neglect their receiving them, may dread their being cut off from God's People.

Q. *What mean you by this word Sacrament?*

A. I mean an outward and visible sign of an inward and Spiritual Grace given unto us, Ordained by Christ himself, as a means whereby we receive the same, and as a Pledge to assure us thereof.

Q. *What is included in this Answer?*

Sir Ch. Wy- A. 1. That in a Sacrament there must be an out-
vel's Triple ward sign visible, subject to our senses; and so Ab-
Crown exa- solution and Confession must fall and be no Sacra-
mined, p.43, ments. 2. This outward sign must be signifying of an
44,45. inward and Spiritual Grace. Thus Matrimony is no
Hom. of En- Sacrament, it is common to Infidels, and by our Ad-
gl. on Sac. versaries is forbidden to their Priests; which if a
Calv. Instit. Sacrament is very absurd. 3. To make a Sacrament,
lib.4.ca.19. there must be also a giving and ordaining the outward
§.34. sign by Christ himself; and thus extream Unction
Calv. Instit. and Confirmation are no Sacraments. 4. It must be a
lib.4.ca.19. suitable means to convey the inward Grace and Par-
§.5,6,20. don; and so Sacraments must not only be signs of,
Homil. of but means and instruments to convey. And thus
Eng. on Sac. Order's no Sacrament; for it hath no outward sign
Ames. Bel. prescribed by Christ, nor promise of pardon made
Enerv. Tom. to it. 5. It must be as a Seal and Pledge to assure us
3. lib.7.ca.1 of that inward Grace. Thus those Popish Sacra-

ments

ments which have no Authority of Chriſt ordaining them, no viſible ſign repreſenting, nor any promiſe of Grace made to them, cannot be Seals of Grace and Pardon to us: And ſo according to the definition of a Sacrament, they muſt fall. *Nor can we ſuppoſe that Chriſt did ordain one Sacrament only for the Laity; as Matrimony: A Second for the Clergy; as Orders: A Third for the Catechiſed only; as Confirmation: A Fourth only for the Sick; as extream Unction: And a Fifth only for the Lapſed; as Penance. Theſe are without ground from Scriptures, Ancient Creed, Council, Fathers; and were firſt deviſed by* Peter Lombard, *firſt Decreed by Pope* Eugenius *the Fourth, firſt Confirmed in the Provincial Council of* Senes, *and after in the Council of* Trent.

Sr. Chriſto. Wyvel's Triple Crown examined. p.43,44.

B. Bramhall cited in Leigh's Body of Divinity, p.913, 914.

Q. *Whence is the name of Sacrament borrowed?*

A. 1. Some ſay it is brought into this Sacred uſe from an uſe among the *Romans*, who called that Oath *Sacramentum*, which each Souldier took to be true to his General, and to live and dye with him; and it may well repreſent the Engagement we take on us in the Sacraments, to be Chriſt's faithful and conſtant Souldiers and Servants to our lives end. 2. Others ſay, the word Sacrament is uſed to denote how the Ordinances ſhould be received, *Sacramente*, with an Holy mind.

Dr. Arrowſmiths Tac. Sac. lib. 1. cap. 5. §. 1. Book of Common Prayer in Pub. Baptiſm.

Q. *How many parts are there in a Sacrament?*

A. Two: The outward and viſible ſign, and the inward and inviſible Grace. By the ſign God condeſcends to make known to us by things we can underſtand, what through our Ignorance we cannot apprehend.

Calv. Inſtit. lib. 4. cap. 1. §. 6.

Q. *What is the outward viſible ſign, or Form in Baptiſm?*

A. Water, wherein the Perſon is Baptized in the Name of the Father, Son, and Holy Ghoſt.

Q. *What*

Q. What is here observable?

Book of Common Prayer, Order for Baptism of Riper years.

A. 1. The Element and outward sign by which Baptism is administred, Water. 2. The Subject of Baptism in the word Person, which denotes either those adult persons, who being newly converted from Heathenism or Judaism, or those who have been brought up by Parents of the Christian profession unbaptized, or else the Children of the professors of Christianity with our selves. 3. Here is the manner of performing it, in the word Baptize, which admits of either dipping or sprinkling, and our Church allows either. Nor can the Anabaptists (who call for expres Texts from us) give us one for their dipping.

Their Articles given to R. C. 2. 1660. and re-printed in Grantam's Works.

4. Here is the Form of Baptism, in the name of the Father, Son, and Holy Ghost, according to Christ's Commission, *Mat.* 28. 19. And here the Anabaptists are to blame, in granting a permission to their party to be Baptized in the Name of Christ alone.

Q. What is the inward and Spiritual Grace?

A. A Death unto Sin, and a new Birth unto Righteousness; for being by Nature born in sin, and the Children of Wrath, we are hereby made the Children of Grace.

Q. What is considerable in this Answer?

Rom.6.3,4.

A. 1. Here is a death unto Sin signified by our being Buried with Christ in Baptism, Water being therein poured on us, as dust in our Bodies when Buried; and this teacheth us to put off the Old Man, the body of sin. 2. Here is in Baptism represented our filthiness by sin, we need washing from its filth, and a pardon of its guilt, being by Nature defiled Creatures, and Children of wrath. 3. Here are the Priviledges the Christian enjoys by Baptism. Of a Sinner he is cleansed, and of a Child of Wrath made a Child of Grace. 4. Here is that effect Baptism should

Ephe.2.2,3. 1 Pet.2.21, 22.

have

have on us, it ſhould make us not to ſin, but to dye to it, and as Children of Grace to live to Chriſt the Life of Righteouſneſs.

Q. *What is required of Perſons to be Baptized?*

A. Repentance, whereby they forſake Sin; and Faith, wherehy they believe the Promiſes of God made to them in that Sacrament.

Q. *What is conſiderable in this Anſwer?*

A. 1. That in the firſt planting of the Goſpel, and practice of Baptiſm, when the World was either Jews or Gentiles, without Faith in Chriſt; it was neceſſary Repentance ſhould be acted for their paſt ſins, and a Faith in Chriſt profeſſed by the Converts, before they were by Baptiſm received as viſible Members of Chriſt's Church. *And ſo it is our Churches practice towards any converted from Judaiſm or Gentiliſm, or brought up by their Parents unbaptized: that ſuch ſhould give an account of their Faith before they be Baptized.* 2. That the Children of Pagans and Jews converted, and the Children of profeſſing Chriſtians may be Baptized as well as the Child with the proſelyted Parent under the Law was circumciſed. *Yea, the Children of Pagans or Jews brought by Chriſtians, who as Spiritual Parents to them will engage their endeavours to bring up thoſe Children in the fear of God, and practice of Chriſtianity, may doubtleſs be Baptized and received into Chriſt's Church.*

Order for Baptiſm of thoſe of riper years.

Q. *Why are Infants Baptized, when by reaſon of their tender Age they cannot perform them, that is, cannot act Faith and Repentance?*

A. They promiſe them both by their Sureties, which when they come to Age themſelves, they are bound to perform.

Q. *What*

Q. *What reasons are there given for Infant Baptism?*

See about Godfathers.

A. 1. They have in and by their Sureties or God-fathers and God-mothers, promised the performance of them both, and that lawfully. 2. They are obliged to perform that promise when they grow up.

See Dr. Hammonds 6 Principles and his Cat. p.388. B. Usher's body of Divinity, p. 518. Harmony of Confes. conf. Helvetia. Belgia. Bohem. Saxony.

Q. *What other reasons have you for Infant Baptism?*

A. 1. In the first ordaining of Circumcision, Old *Abraham*, the Youth *Ishmael*, and Child *Isaac* were Circumcised; and after that all the Children of the Proselytes, together with their Parents. And so in the Institution of Baptism, the aged and adult Converts were Baptized, and then their Children; and the Children of all who are converted to the Christian Faith have the same right to Baptism, *Gen.* 17. *Acts* 2.39. 1 *Cor.*7.14. 2. Our priviledges since Christ are as great as the Jews had before Christ. 3. Their Children were Circumcised; and ours are as capable of Baptism as theirs were of Circumcision. 4. That Covenant of which Circumcision was a Seal, was a Covenant of Grace through Christ not yet repealed: And in that Covenant Children had a right to be engaged; and God calls them to enter into Covenant with him. Nor is there any syllable against their being in Covenant with God through Christ in all the New Testament. They then are still in it, and have right to the Seal of it, which now is Baptism. 5. They have an express right to the promises of this Covenant, *Acts* 2. 39. 6. They are Members of Christ, Disciples of Christ, and Heirs of the Kingdom of Heaven through Christ, and so have right to the Blessings of the Covenant, and therefore cannot reasonably be denied the Seal of it. *And if it be said that the words (of such) refer to persons who are like them in Innocency, &c. It may be answered, That,* 1. [*Of such*] *must respect the persons of Children, who are by our Adversaries generally granted to be Heirs of Eternal Glory.* 2. *If God will give a Kingdom to them who are like Children, much more to Children whom they are like.* 7. They are included in the Commission of Christ for

*Deut.*29. 10,11. *Dr Patricks Aqua Genitalis. Leigh's body, p.922. Mat.*19.13 *Mar.*10.13 *B. Towers in locum. Craggs against Tombs.*

for Baptiſm, *Mat.*28.19. They are part of all Nations. And as the Jews taught the Gentiles, and on their Confeſſion of their Faith, received them by Circumciſion; ſo Chriſt the *Meſſias* to the Jews, as well as Light to the Gentiles, orders his Diſciples to Diſciple all Nations by Preaching the Goſpel to them, *Mark* 16.16. and by Baptizing them who were converted, to manifeſt their receiving to be Chriſt's Diſciples. And as the Jews taught the Circumciſed Proſelytes farther in their Law, ſo Chriſt orders the Diſcipled and Baptized Convert to be further taught in his Goſpel. *The Jews firſt taught the Gentile Parent, and then Circumciſed him and his Children, but then the Children were firſt Circumciſed and then taught; and thus the Apoſtles taught the aged, and then Baptized them and their Houſholds forthwith; where is no mention of any ones confeſſing that Faith the Apoſtles taught, or of their Teaching any but the Jaylor,* Lydia, *and the Maſter or Miſtreſs of that Family.* 8. Chriſt calls Children to come unto him, which word is as it were to become Chriſt's Proſelyte: Now, no way can Children come to Chriſt viſibly but by Baptiſm. 9. It is more ſafe to admit a Child to Baptiſm whom God accounts capable of engaging in Covenant with him, and whom Chriſt owns as his Diſciple, and which cannot deceive us, than to Baptize an adult Perſon, who for ſiniſter ends may make a great Profeſſion, and yet deceive us. And if the judgment of Charity muſt be allowed, then we have no reaſon to think hardly on Children, to whom God and Chriſt makes ſuch promiſes. 10. They may have Faith in Seed and Habit as they have reaſon; and Chriſt accounts them as Believers: ſeveral have been ſanctified from the Womb, and thoſe whom they deny Baptiſm to, may have received the Holy Ghoſt; and how dare Man make himſelf Judge of theſe things? And for thoſe Children which Chriſt calls Believers, they in that place, and in its parallel places, are expreſſed in all Tongues to be ſuch Children, little Children, Infants, as could not

Acts 16. 15,31.

Walker's Modeſt Plea, cap. 4. ἐλθεῖν πρὸς.

*Mat.*18.6.

*Jer.*1.4,5. *Luke* 1.15.

not come, but were brought to Christ; and such as
*Mat.*19. 13 Christ took up in his Arms. 11. Confirmation and laying on of Hands in the Order of Ordinances presupposeth Baptism, and by our Adversaries is practised after it: And yet Christ laid his Hands on Children and blessed them, and was very angry with those who would have hindred their coming. *It seems to be between Christ and his Apostles as between greater and*
John 4.2. *inferiour Ministers. Christ Baptized none, but his Apostles Baptized, and he Confirmed.* 12. It was the constant
Mr Walkers Modest Plea, cap. 26,27,28. practice of the Church of Christ in all Ages. 13. Christ mentions it not in the New Testament because it was so fully known in the Old, that Children were within the Covenant, and admitted to the Seal of it. That
*Calv. Instit. lib.*4.*ca.*15. *§.*22. Baptizing them is not a receiving them as Foreigners into the Church of Christ, but a more solemn manifesting them to be so, and a witnessing they are Members of Christ who belonged to the Body of his Church before, *Ephes.*.2.12,13. *Heb.*8.6. *There needed no new Command to promote an old Practice, which unless continued, I see no great inducement can be offered to per-*
*Wills against Danvers, Second Part, p.*36. *swade a Jew to become Christian. None of their priviledges are infringed, but ours enlarged; the Covenant is unrepealed, and Baptism larger than Circumcision, as including Females as well as Males, as capable Subjects of it.* 14. The error of the Anabaptists hath these ill consequences. 1. It throws all the World into Heathenism again. 2. Makes a Church ever gathering, never gathered. 3. Makes Childrens of Turks and Jews
1 *Cor.*7.14. equally happy as ours. 4. States our Children in the visible Synagogue of Satan by excluding them the visible Church of Christ. 5. Gives Parents small hopes
*Mar.*16.16 *Baxters Infant Church-memb.* of their Salvation by disowning them for Members of Christ's Church, and not esteeming them Believers. 6. It may expose to the breach of the sixth and seventh Commandments.

Q. *Why was the Sacrament of the Lord's Supper Ordained?*

A. For

A. For the continual Remembrance of the Sacrifice of the Death of Chriſt, and the Benefits we receive thereby.

Q. *What things are conſiderable in this Anſwer?*

A. 1. That Chriſt offered himſelf a Sacrifice to God for Man's ſins, *Heb.* 5. and *chap.* 9. 2. By the Death and Sacrifice of Chriſt we receive great Benefits. 1. Pardon of ſin. 2. Peace with God. 3. Adoption. 4. Gift of Holy Ghoſt. 5. Graces. 6. Glory. *Mat.26.* 3. That theſe Benefits and this Death of Chriſt, *1Cor.11.24* ought to be remembred.

Q. *How is the Sacrament a Commemoration of Chriſt's Death?*

A. 1. The Bread and Wine ſet apart for the Uſe of the Sacrament, denotes Chriſt's ſeparation for the work of our Redemption, the Bread's breaking, Chriſt's crucifying; its eating, our receiving Chriſt, and our Union with him. 2. The Wine ſhews Chriſt's Blood diſtinct from his Body, as ſhed for us. The pouring out the Wine ſhews the ſhedding his Blood; and our drinking it, our applying Chriſt's Blood to cleanſe us from ſin.

Q. *Why is Chriſt's Death called a Sacrifice?*

A. 1. It was Typified by all the Sacrifices under the Law. 2. Chriſt offered himſelf a Sacrifice for us.

Q. *Why is it not yet counted a Sacrifice?*

A. 1. Chriſt is not again offered. 2. Chriſt is not ours, nor in our power to Offer. 3. His offering himſelf once for all is ſufficient. *Heb.9.25, 26.*

Q. *What are the outward parts of the Lord's Supper?*

A. Bread and Wine, which the Lord hath commanded to be Received.

Q. *Is not the Bread in the Sacrament turned into Chriſt's Body after the words of Conſecration, ſince Chriſt ſaid, This is my Body?*

*Gen.*17.10. *Exod.*12. *Funeral of Mass. Brevint against Mass. p.*57.

A. No, 1. Sacraments are spoken in a Figurative sense. Circumcision is called the Covenant, and the Paschal Lamb the Passover, which were but signs of the Covenant: And so *This is my Body*, signifieth this is the sign of my Body; and our Adversaries grant a Figurative Speech in the use of the Cup, where it is said, *This Cup is the New Testament in my Blood*, of which the Blood of Christ signified by the Wine was a Seal. 2. Transubstantiation against all our Senses: We see, feel, smell, taste Bread. 3. Then is there no Sacrament, because the Sign is destroyed. 4. Its Institution is in remembrance of Christ, which implies his absence. 5. It destroys Christ's Humanity, which cannot be in many places at once. 6. It exposeth Christ's Body to rude Accidents, our eating him, Mice destroying him, its moulding and corrupting, against *Psal.* 16.10. 7. Then the Infidels eating the Bread shall be saved, for all eating Christ shall. 8. Their Pleas from *John* 6. unsound, Christ spoke there Spiritually, nor indeed was the Sacrament then Instituted, but some time after, a little before his Death. 9. Either Christ is in the Sacrament, or he he is not: If in it, they act horrid things, to tear Christ's Body with their Teeth; and if he be not there, they act gross Idolatry in Worshipping a piece of Bread; *It is a madness to eat our God, or adore what we eat, in the Heathens account.* (16) 10. It was confirmed in the year 1215. after Christ.

*Ames. Bell. Enervat. Tom.*3.*lib.*4 *cap.*7. *Fox Act. Vol.*2 *p.*460 *A. Bishop Ushers Answer to Jesuit. pag.*3. *B. Taylor's dissuasive, cap.*1. §.6.

Q. *May not the Cup of Wine be forbidden?*

A. 1. No. This Error succeeded the former; for if Christ's Body be in the Bread, his Blood is there also, and therefore our Adversaries deny the distinct Administration of it. But, 2. Against the command and practice of Christ and his Apostles, 1 *Cor*, 11.24. *Mat.*26. 3. Pope *Gelasius* decreed this Act to be Sacrilegious, and he was as Infallible as his Successors; if one be Infallible for them, another is so against them. 4. No Ancient Council, Father, or Example of Primitive Church was for it, saith the same *Gelasius.*

ſins. 5. It was Decreed about 1415. years after Chriſt in the Council of *Conſtance.*

Q. *What is the inward part or thing ſignified?*

A. The Body and Blood of Chriſt, which are verily and indeed taken and received of the Faithful in the Lords Supper.

Q. *What is here Obſervable?*

A. 1. That the Body and Blood of Chriſt are offered in the Sacrament to be received by the Communicants. 2. That the true faithful Communicant doth receive them and their Benefits. 3. His receiving them is by Faith, ſpiritually applying them to his Soul.

Q. *What are the Benefits we are made partakers of hereby?*

A. The ſtrengthning and refreſhing of our Souls and Bodies by the Body and Blood of Chriſt, as our Bodies are by the Bread and Wine.

Q. *What is herein conſiderable?*

A. 1. That as Bread and Wine are great ſtrengthners and refreſhers of our Bodies, ſo doth Chriſt's Body and Blood, with the Benefits thence flowing to the Worthy Receiver, much ſtrengthen and refreſh our Souls in the ſenſe of the pardon of our ſins, of our Peace with God, comforts of the Holy Ghoſt, Grace againſt ſin, our ſenſe of God's Love, Union with him, and Right to Glory. *Dr Patrick's Menſa Myſtica, p.* 283

Q. *What is required of perſons who come to the Lord's Supper?*

A. To examine themſelves whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new Life, have a lively Faith in God's Mercy through Chriſt,

Christ, with a thankful remembrance of Christ's Death, and be in Charity with all Men.

Q. *What is considerable in this Answer?*

A. 1. The Duties of a Communicant before he Receives; as, 1. Examination of himself, of his Sins, and truth of Repentance. 2. Repentance of sins past. 3. Resolution of amendment. 2. The Duties of a Communicant at his Receiving: 1. A lively Faith acted on Christ's Merits, and God's Love to see him able and willing to save us. 2. True thankfulness to him who so loved us. 3. A suitable Remembrance of Christ with sorrow for sin, desires after a living to him, earnest Thirst and Longing after Benefits of his Death. 3. The Duties of a Communicant after Receiving. The Practice of all these Duties in our Lives, in the practice of our stedfast resolution of amendment; so that we may not act the sins again we repented of, but may daily by Faith so derive Grace from Christ, that we may live the life of Faith, in so remembring Christ's Death for sin as to dye to sin; and so thankful for our Redemption, as to live to the Honour of our Redeemer; and as to God, so to Man, to act all Duties that Love may oblige us to. *And now the God of all Power and Grace, who brought our Lord Jesus Christ from the Grave, raise us from the Death of Sin to the Life of Righteousness, and so enable us to believe aright, to Obey so sincerely, to Pray so Christianly, and partake of the Sacraments so suitably, that we may be here Christ's faithful Souldiers and Servants, and hereafter his Glorified Saints.* Amen.

FINIS.

Communion off Saints; For ye Antient
see St Austin in A Sermon to ye Comment
de Expo Sym; Saints departed here
In ye same Faith with us; with whom
we Enjoy, A Communion off
Society and hope
For moderne divines too off ye best
may serve viz Dr Nicleson Bishop
off gloster on ye Creed
Saints (Saiz he) A word off that larg
Extent, It takes in them ye are
glorifyed in heaven; Them that
are Sanctifyed on earth Betwixt
these there is A Communion, which is
Communis unus off which ye Apostle
Eph 4:4: gives us 7 heads
1 one body, ye mistivall body off Christ
ye Christian Catholick Church to which
all Saints are united
2 one Spirit ye Animate them in that
they Communicate also 1 Cor: 12:12
3 one hope off our Calling, For all are
Called to ye Communion off Christ
& to Eternall life 1 Cor: 1:26:27
4 one lord, not onely by right off Creation
But Redemption
5 one Faith & the same Religion & profession
6 one Baptisme in ye name off Father Sonn
& holly ghost,
7 one god and Father

god not Infinite in extent
but In perfection
D wells out of Dr Sherlock
but not book 2 136

on and the word of the
Lord Came unto me saying
Son of man set thy face towards
mount Gilchad and say
thus if thay will be my People
my statutes and my commandments